THE JAPAN MAGAZINE

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Contents for October, 1915

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THEIR MAJESTIES, THE EMPEROR AND EMPRESS OF JAPAN, IN CORONATION ROBES

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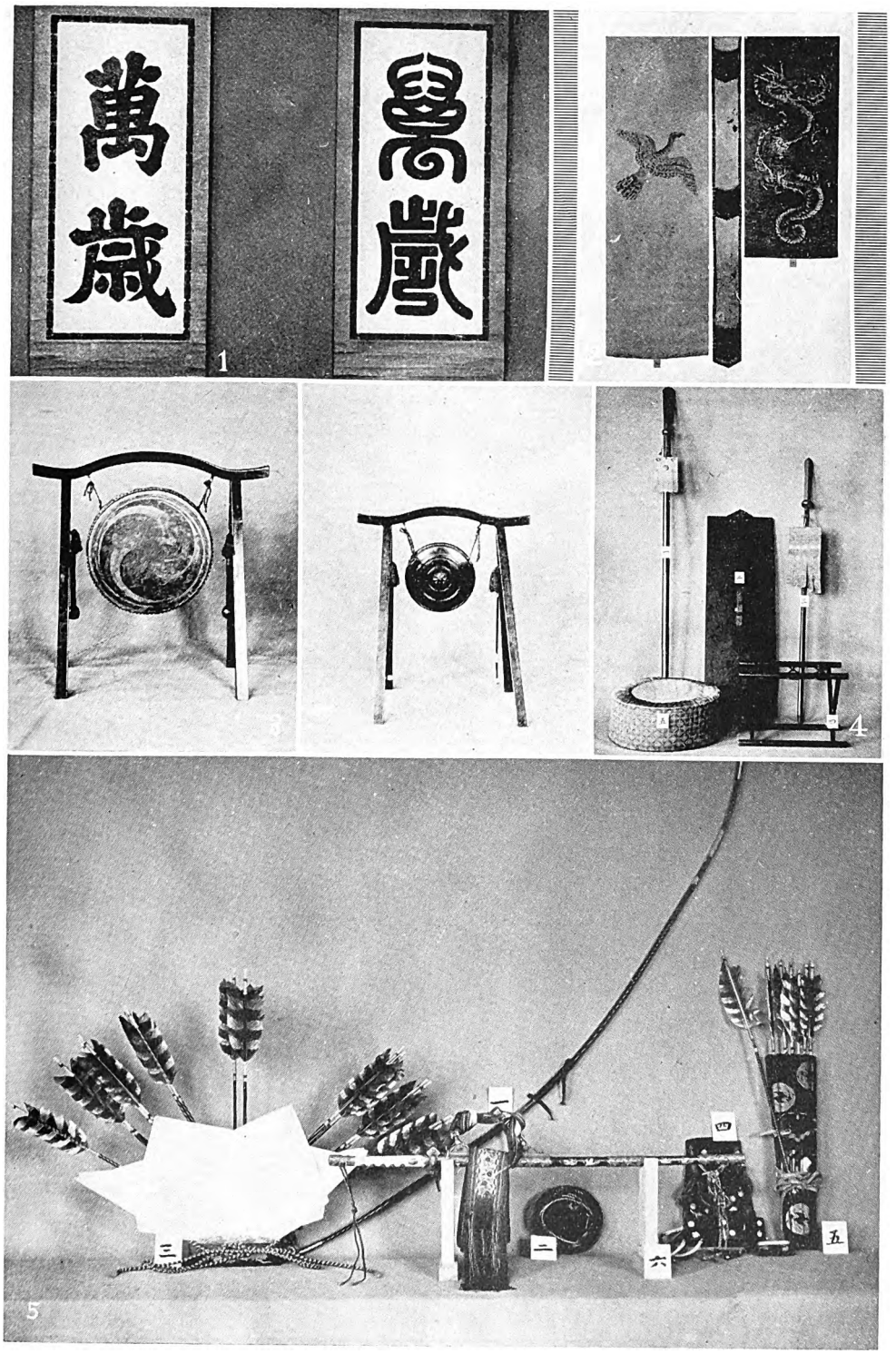

1. AND 2. BANZAI AND OTHER BANNERS USED AT THE CORONATION 3. DRUMS AND GONGS 4. SPEARS USED DURING THE CORONATION CEREMONY 5. QUIVERS, BOW AND ARROWS USED AT THE CORONATION

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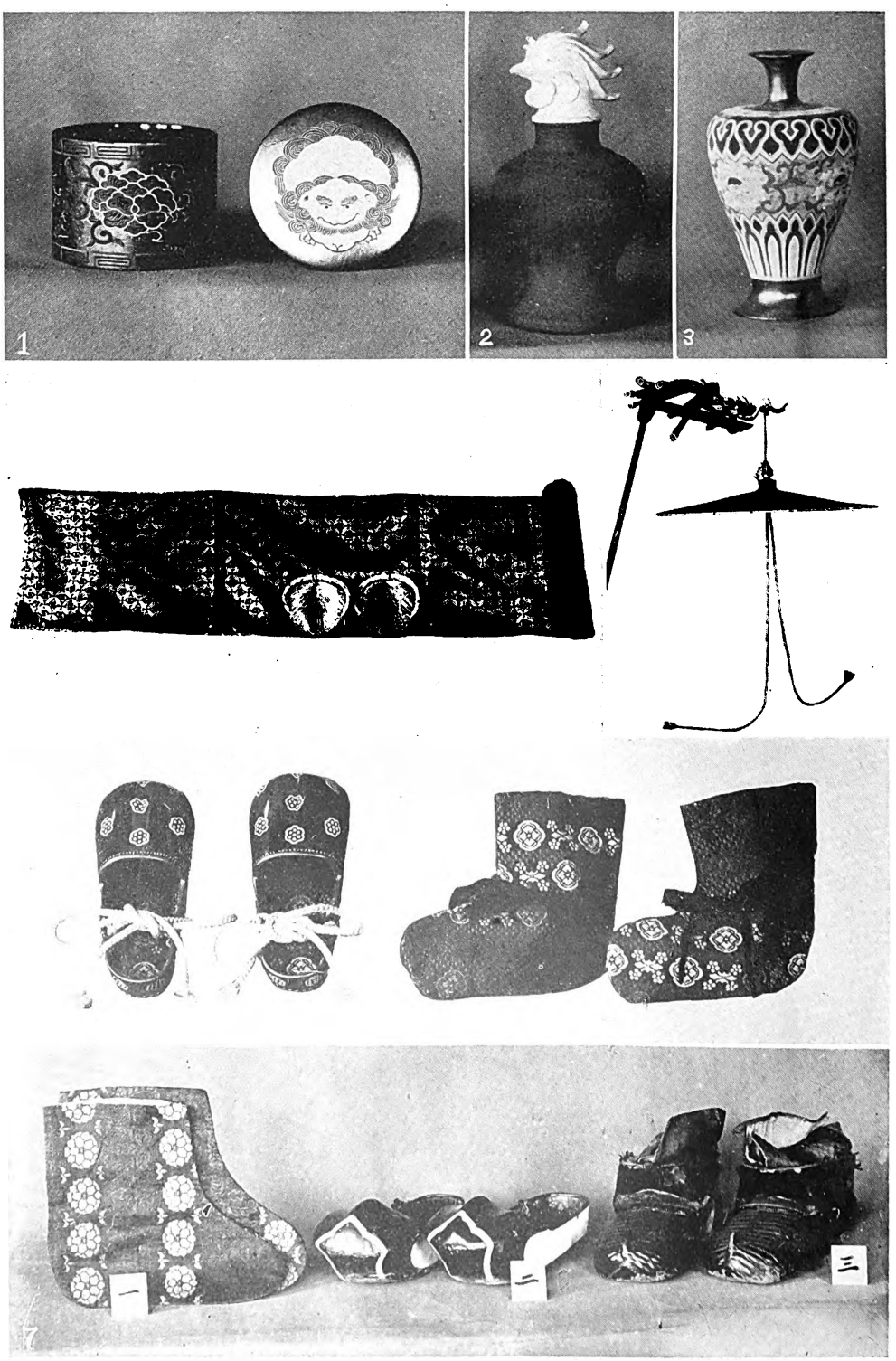

1. CENSER 2. AND 3. SAKE BOTTLES USED AT THE CORONATION 4. CARPET ON WHICH HIS MAJESTY WALKED TO THE THRONE 5. SANGAI 6. AND 7. SHOES WORN DURING THE CORONATION CEREMONY

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THE JAPAN MAGAZINE

VOLUME SIX OCTOBER, 1913 NUMBER SIX

IMPERIAL CORONATION

II

AMONG the numerous ceremonies attending the Imperial Coronation none is, perhaps, more interesting than that before the Ancestral Shrine in the Imperial Palace. On that occasion the officials in charge of the function decorate the main chamber of the Shunko-den and supervise the bamboo screens hanging there as well as the silk curtains that act as partitions, preparing seats for the Emperor and Empress in the inner chamber on the east side.

Before the two gates, the *Kenshun* and the *Kenrei*, two guards from the Imperial police are stationed; and at the appointed time civil and military officials as well as peers and peeresses and the special envoys from foreign courts, all in their beautiful uniforms and costumes, will assemble in the *Choshujo*, an anteroom specially provided for them. At this ceremony all officials will appear in ancient court costume.

The Imperial princes and princesses assemble in the Giyoden palace, to which the Emperor and Empress afterwards proceed; and there his Majesty changes into ancient court robes and her Majesty likewise puts on the five-robed costume of brocade, the Imperial suite and all attendant officials also changing to ancient court dress. Then an Imperial guard of honor lines up before the Kenrei and the Kenshun gates; and three officials on the right and three on the left appear before the Mammon gate, all in ancient costume, their ears being covered with ornaments shaped like half a chrysanthemum, while their upper coats are of indigo color with back and breast pieces of red brocade. Two officials followed by lower ones, six on the right and six on the left, now take up their positions at the Imperial gong and drum, their scarlet robes making a pictuersque scene. Next come forty higher officials, twenty on each side, bearing the Imperial treasures and take up their appointed positions. They carry eight swords in beautiful brocade cases, eight bows in silk coverings, eight round quivers, eight halberds and eight shields, one piece for each official, the sword bearers having black coats, the quiver-bearers scarlet

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and those who bear halberds and shields indigo coats. Enhancing the dignity of the great function ten other higher officials now appear, wearing ancient dress and bearing ancient weapons, their gold-bespangled armour making an interesting picture. This array of officials adds to the grandeur and solemnity of the occasion, as they thus assemble in the court yard outside the Shunkoden.

The officials at the gong and drum now strike these instruments three times, at which signal the foreign envoys and others waiting in the ante-room take their appointed places. The strains of sacred music are now heard, during which the doors of the shrine open and fifty-two offerings are laid before the altar, each on a wooden tray with legs, or on a round stand or in a round box. These offerings represent the food products of mountains, fields, rivers and seas, such as birds, fishes, green vegetables, rice and seaweed, the meaning being expressed by the ritual which the Chief of the religious ceremony now chants before the altar. The ritual being ended the Emperor now comes forth from the Giyoden and becomes seated in the inner chamber of the Shunkoden, the Grand Master of Ceremonies and the Lord Keeper of the Privy Seal leading the way, their Majesties being followed by the Heir Apparent, the Imperial Princes and the Premier and Chief of the Coronation ceremony. Next appears the Empress proceeded by the vice-Grand Master of Ceremonies and her Majesty's Lord Steward, followed by the Court Ladies and the Imperial princesses and the vice-Chief of the Coronation ceremony. Now the sword and seal which had been lying on racks, are placed beside his Majesty. Members of the Imperial Family stand on the south side, the Premier and other dignitaries behind them. The Emperor then worships before the altar, and recites a manifesto informing the ancestral spirits of his accession to the Throne of the Empire, inheriting the sacred treasures of the Imperial ancestors. After this the Empress offers worship before the shrine, followed in turn by members of the Imperial Family. Their Majesties now retire, followed by the Imperial suite, all in the same order as that in which they entered. Then those present offer worship, after which the offerings are removed and the doors of the shrine closed, to the sound of sacred music, the triple sound of the gong and drum announcing the conclusion of the ceremony.

No less interesting is the ceremony that takes place at the Shishiiden palace on the day of coronation. While the ceremony just described is carried out in strict accord with the most ancient traditions of Japan, that which takes place in the Shishiiden palace is more or less modified so as to fit in with modern customs and with the present advancement of the nation. It is marked by those changes which must necessarily accompany every succeeding coronation ceremony. On the appointed day officials decorate the palace. At the south eve is hung a lateral curtain with designs of the sun and the five-colored clouds of good omen, all embroidered in silk ; and in the middle of the main building a dais for the Imperial Throne is placed, facing south, with three lacquered steps leading up to it. Above it is suspended an eight-angled canopy, surmounted by a *howo*, or auspicious bird of legendary origin, with smaller figures of the same bird at the eight corners of the canopy. On gables of the canopy are place two mirrors, one

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large and one small, with paintings of clouds of good omen, four smaller mirrors being placed at other gables. Midway in the inner part of the canopy is placed a large round mirror, with eight banners suspended from the eight corners of the canopy. The dais for the Throne is surrounded by a silk curtain of deep purple, into which is woven figures of hollyhock, the lining being of scarlet silk. There is an upper frontal to the curtain bearing a vine pattern in gold and copper. The first and second flights of steps leading to the Throne are covered with red brocade and the third flight with green brocade. The dais itself is covered with mats specially made, the hem being *ungen* fabric used only by his Majesty. To the right and left at the Throne are placed elbow rests of lacquer inlaid with shells. The south, east and west sides of the space below the dais are covered with brocade, a matted path being on the north side. The Throne of the Empress, which stands eastward of the Emperor's, is arranged much after the same manner.

In the south court are planted two historic trees, the Sakon-no-sakura, or cherry, which adorns the steps leading up to the Shishiiden on the left side; and the Ukon-no-tachibana, or citron tree, which ornaments the right side. South from the cherry trees flies the Imperial pennant bearing the design of the sun, embroidered in gold on red brocade; and south of the citron tree is an Imperial banner with moon design embroidered in silver on white brocade. There are other banners in brocade with figures, one with a crow and clouds, another with a figure of the golden kite and five-oclored clouds, all of traditionary origin. In front of the large brocade banners stands two *banzai* banners, bearing figures of a festal jar with the word "banzai" in gilt. Among the numerous other banners are placed ancient weapons and musical instruments, the whole presenting a scene magnificent to behold.

As soon as the guard of honor has drawn up in front of the Kenrei and the Kenshun gates the higher officials, peers and foreign envoys line up on either side of the Nikkwa and Shomei gates, costumed as at the ceremony before the ancestral shrine. Then thirty of the higher officials in charge of the ceremony proceed to the Nikkwa and the Shomei gates, the Gekkwa and the Choraku gates, the Eian and the other gates, as guards. Next come two higher officials on the right and left, followed by six officials on each side, who enter by the Nikkwa and the Gekkwa gates and take up positions at the drum and gong. Forty officials in two lines now enter on the right and left bearing the Imperial treasures and halt before the smaller banners, followed next by twenty other officials in two lines who take up positions before the cherry and the citron trees, all in ancient costume, as before.

To the sound of the gong and drum these waiting without the gates now enter, conducted by officials and take positions in the east wing of the Shishiiden palace. The masters of ceremonies now proceed to the south wing of the palace and take their seats, and in seats still higher sit the Prime Minister and the Minister of the Imperial Household. Then the Imperial Crown Prince and members of the Imperial Family proceed to a platform below the Throne, all gorgeous-arrayed in ancient costume. Now comes his Majesty along the north path and ascends the Imperial Throne, the chamberlains placing the Imperial Sword and

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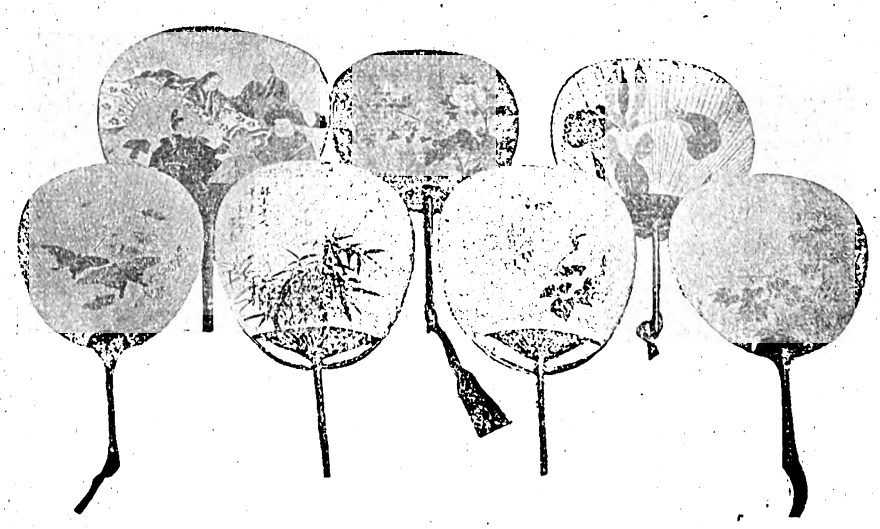
Seal in his Majesty's hands. The Lord Keeper of the Privy Seal now ascends the steps toward the Throne and takes up a position on northeast outside the canopy curtain, the other high officials taking positions under the platform near the Throne to the rear. In the same way her Majesty also ascends the Throne attended by ladies in waiting, who hand her the *hi-ogi*, or Court fan made of 39 pieces of cypress wood, the Imperial princesses taking positions just below the Throne of the Empress. The curtain now rises and all present salute their Majesties, the Emperor delivering the Imperial address to which the Prime Minister responds with a message of congratulation. After this the Prime Minister descends the steps to a position before the "banzai" banner where he calls for cheers, and the audience joins lustily in a three-fold *banzai*, whereupon the Prime Minister ascends the steps and resumes his seat. Upon this their Majesties withdraw to the sound of drum and gong and the ceremony at the Shishiiden palace is ended.



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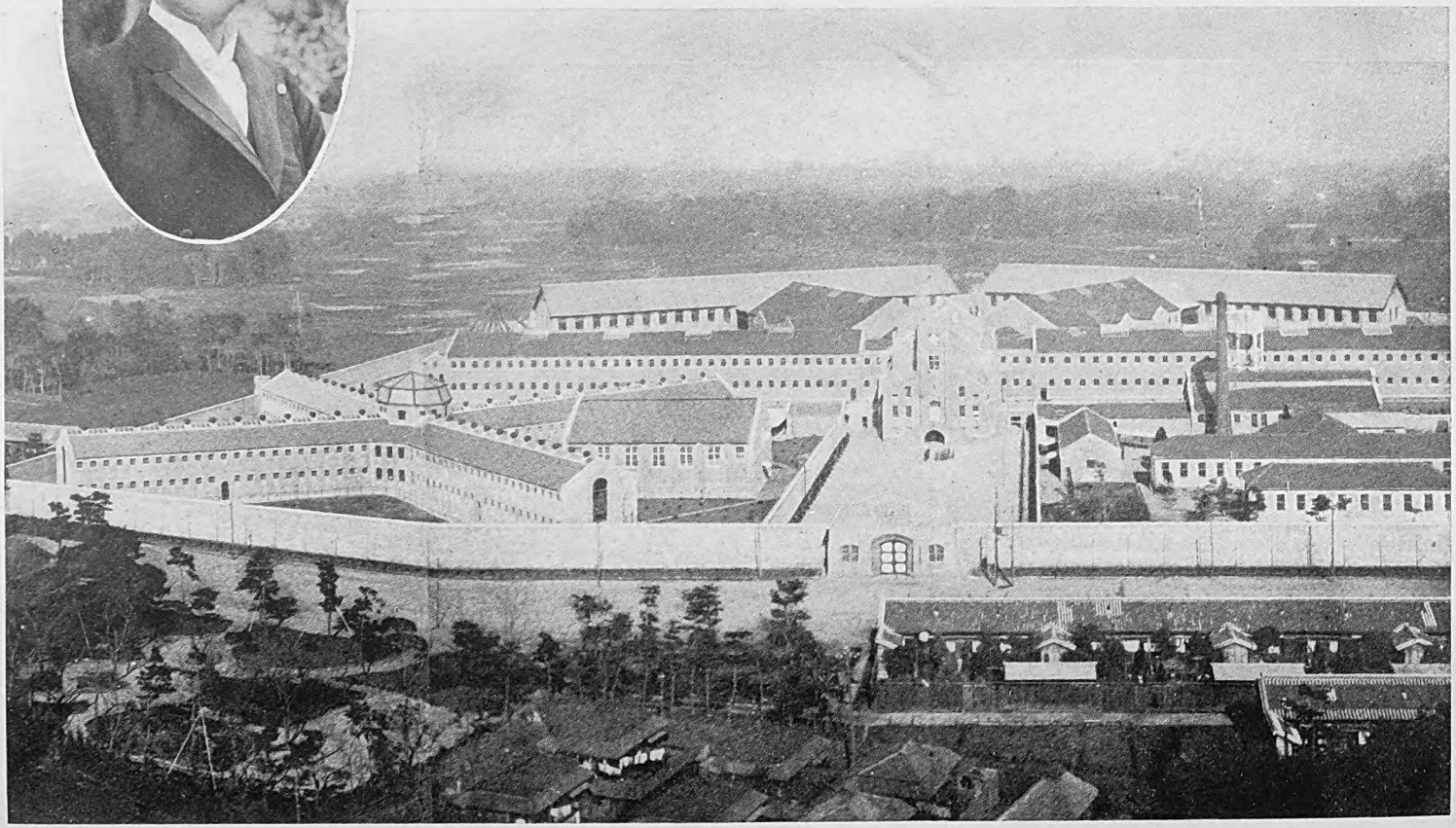
K. YAMASITA,
CHIEF ENGINEER,
DEPARTMENT OF JUSTICE



THE ISHIGAYA PRISON, TOKYO

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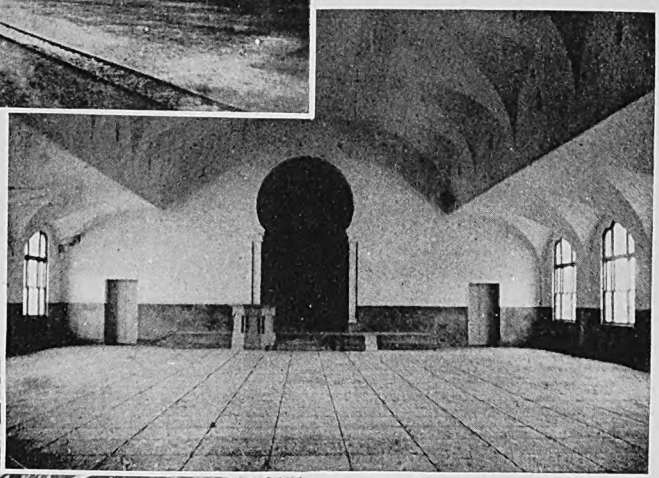
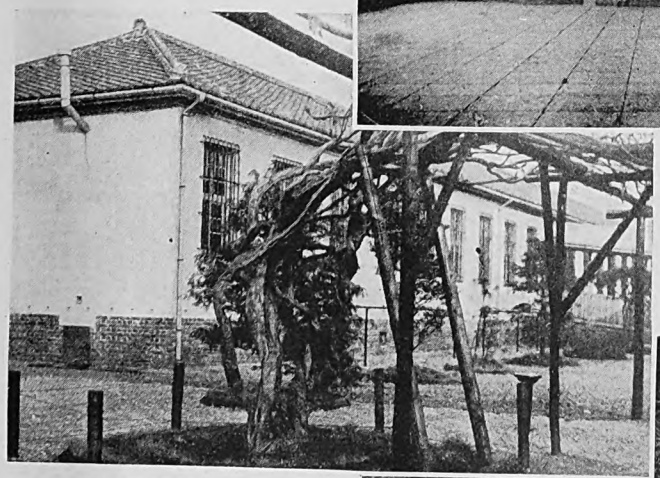
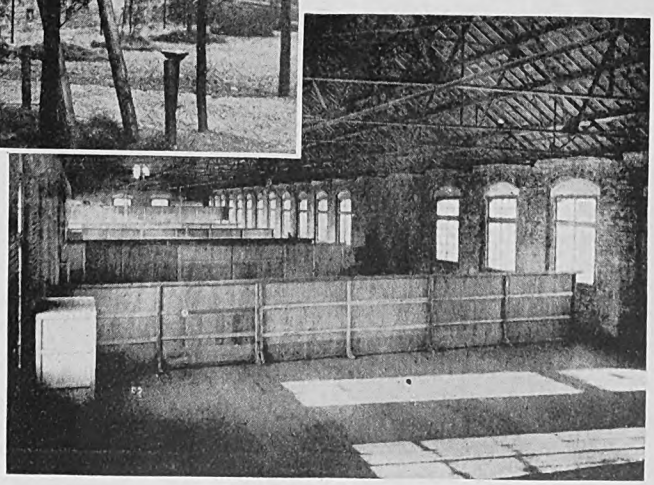
HALL OF CELLS



PRSION CHAPEL



PRISON HOSPITAL



A FACTORY ROOM

A JAPANESE PRISON

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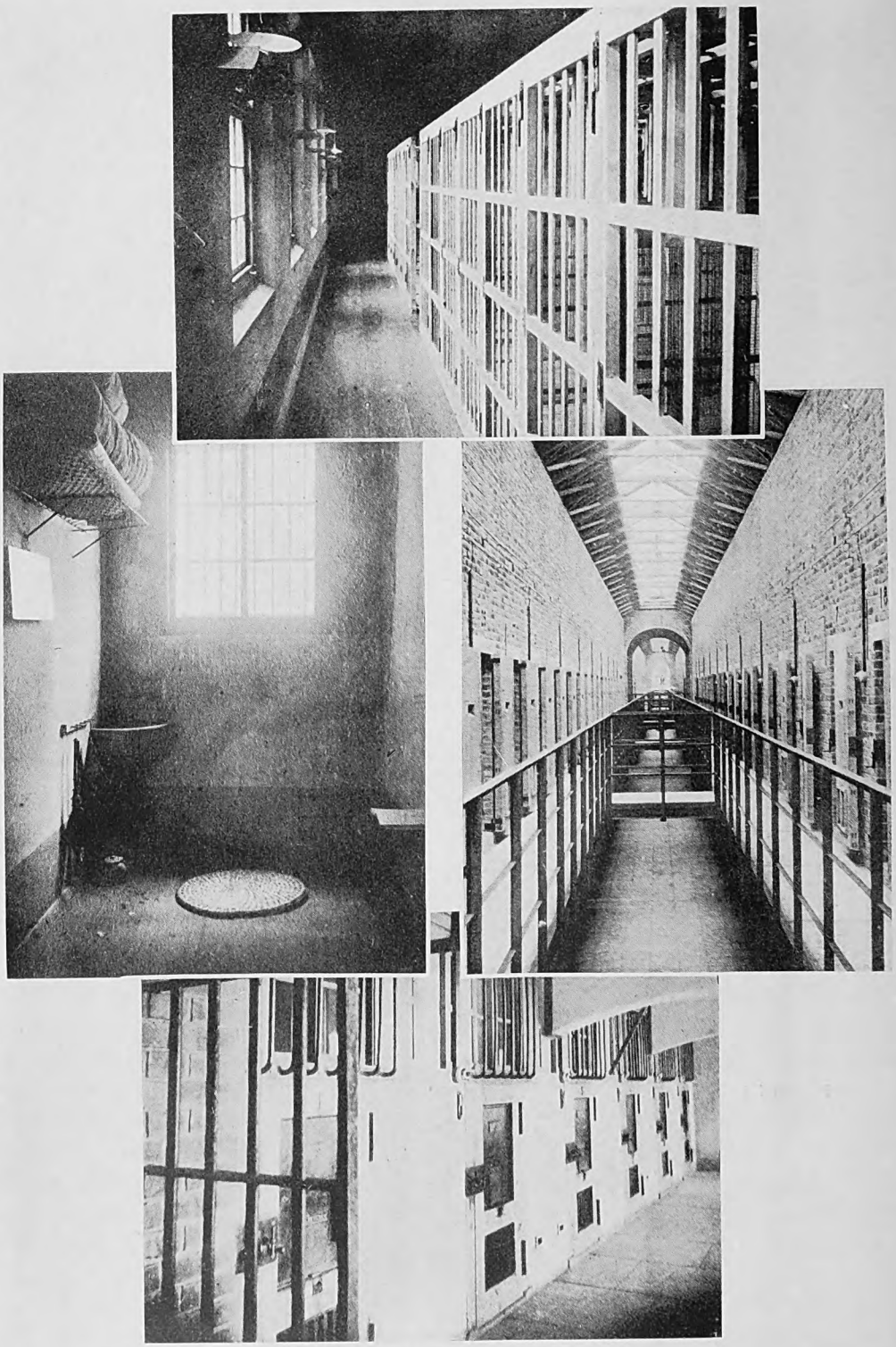

ASSOCIATION CELL DORMITORY

INTERIOR OF CELL FOR SOLITARY CONFINEMENT

CORIDOR OF SPECIAL CELLS

CELLS FOR SPECIAL PENALTY

A TOKYO PRISSON

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JAPANESE PRISONS

By KEIJIRO YAMASHITA

(CHIEF ENGINEER, DEPARTMENT OF JUSTICE)

PRISONS in Japan are almost as old as our civilization. In the reign of the Emperor Seinei, about 480 A.D., mention is made of men being put in prison, a record still extant. During the period of the shogunate there were prisons in the shogun's capital directly under the Tokugawa régime, and each *daimyo* had his own prisons as well. Most of the provincial prisons were, however, modeled after those of the shogun.

The first establishment of prisons in Yedo is rather obscure, but it is clear they were there in 1603; and we have mention of the prison being moved to Kodemmacho in the center of the city in 1677, though from where does not appear; and the place where they were built was known as *Ro-yashiki*, or prison-yard. The cells were protected by double lattice doors, the outer one of which was made of fir wood twelve feet high, with lattice doors; each lattice was four inches square; and the inner lattice door was six feet high, the lattices being 3 inches square. Between the two doors there was a space for warders to walk up and down, to keep an eye on the prisoners. The prison seems to have been divided into four compartments, those on the left being assigned to females and special criminals. There was also a place for the officials of the prison, and a special room for the incarceration of members of the *samurai* class, these not being put among ordinary prisoners.

In this old prison there appears to have been a system of self-government something like what Mr. Osborne has instituted at Sing-Sing in New York State, wherein the prisoners chose their minor officials for the maintenance of order. There was a chief with subordinates under him to the number of eleven, these being divided into grades. The authority in the hands of these officials was very great, as they could be the death of those who resisted their rule. With the exception of *samurai*, priests and women, all the prisoners lived promiscuously in one big ward. When the prisoners wished to communicate with the governor of the prison they had to do so by petition, and the petition had to be written on a board, known as the *kime-ita*.

In the year 1876 this prison was removed to Ichigaya in Ushigome. In 1881 a movement was set on foot for the improvement of prisons, the government sending commissioners to Europe and America to make a study of prison systems. Owing to difference of life and customs western methods could not be wholly introduced into Japanese prisons. As provincial prisons were managed by provincial authorities it was difficult at that time to inaugurate any uniform system for prisons. But in 1903 the jurisdiction of all prisons in the empire was transferred to the Department of

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and six feet, and a number wide, divided into eight compartments, each holding a prisoner. The partition walls are of iron netting. The beds are so that prisoners cannot sleep head and feet alternately; each for and for as we say. This is to prevent communication, as a man cannot easily reach talk to his neighbor's ear. And if he should he cannot see across them.

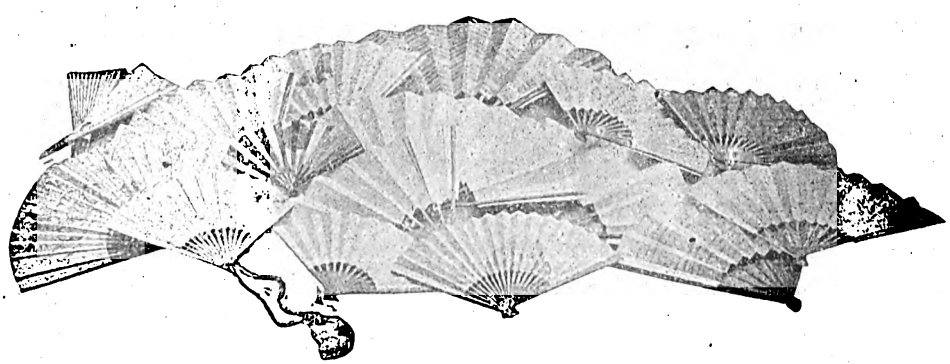
The prisoner has well provided for in the way of library and lighting facilities, and here nothing on the windows to keep out the cheering sunshine. The prison is surrounded by a wall 15 feet 2 inches high with a guard entrance gate sixteen feet high. In the building there is an empty [illegible] seating 300 where the prisoners may be gathered for moral or religious instruction. There is a prison hospital with attendant physicians, as well as cells of all kinds and facilities for keeping prisoners to [illegible] medical treatment of regularly [illegible] sick. The [illegible]

Justice and then the unification of the prison system was brought about.

From that time each prisoner was assigned a separate cell. At first there was an objection raised against the separate cell system, as calculated to increase insanity among prisoners through loneliness. But it was insisted on and has worked well, especially in the way of improving the morals of the prisoners. The new Ichigaya prison was completed last year and is in every way a model. Though under the supervision of skilled engineers the building has been constructed wholly by the prisoners themselves. It is a prison for males, and has two classes of cells, ordinary and special, the former for old offenders and the latter for first offenders. The two classes of prisoners are kept altogether separate.

The ordinary prison has plastered walls and plank floors, sleeping rooms capable of accommodating 8 persons, each room having six electric bulbs. The partitioning is of lattice work including the ceiling. Each room is six feet high, 18 feet long and six feet, seven inches wide, divided into eight compartments, each holding one person. The partition walls are of iron netting. The beds are so that prisoners must sleep head and feet alternately opposite; end for end as we say. This is to prevent conversation, as a man cannot very well talk to his neighbor's feet. And if he tries to talk across them he is heard by the warders.

The prisoners are well provided for in the way of library and bathing facilities, and have netting on the windows to keep out mosquitoes in summer. The prison is surrounded by a wall 15 feet 2 inches high with a great entrance gate sixteen feet high. In the building there is an amphitheater seating 360 where the prisoners may be gathered for moral or religious instruction. There is a prison hospital with attendant physicians, as well as factories of all kinds and facilities for teaching prisoners to become useful members of society after being set free. The Ichigaya is considered one of the most model prisons of the East.



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THE PARAMOUNT PROBLEM OF THE EAST

By DR. J. INGRAM BRYAN

THE paramount problem of the East is how best to promote a more mutual approach of East and West. It is not too much to say that in the estimation of every thoughtful mind in the Orient today this is the supreme international question.

The problem was created and set on foot by the Occident, but the Orient is now left to deal with it alone and try to push it to a satisfactory solution. After stirring the greater half of mankind out of the lethargy and seclusion of ages, the masters of the world have shrunk in despair and cowardice from the duty of appeasing the commotion thus created. The hands extended for sympathy and the voices that cry aloud for intercourse are now only on the eastern horizon.

The Orient has long evinced a sincere desire for closer communion with western ways and western civilization generally. On every side is found today among eastern people a frank admission that the Orient has learned, and has still to learn, much from the West, and already owes to that half of the earth an endless debt of gratitude. And the West, too, concedes, if in a half-hearted way, that it is indebted to the East for much, and has yet something to learn from oriental life and thought. But in spite of these admissions, the difficulty has been that while East has been putting its theory into practice, the West has for the most part been content to treat its indebtedness to, and its dependence upon, the East as a mere theory to be neglected and relegated to the region of the impracticable.

Among those that have sincerely laboured to promote a closer mutual approach between East and West Japan stands out as unapproached by any other nation. For more than fifty years, through her sons and daughters sent abroad to study in western institutions, through world-wide travel and through the literature of all nations, Japan has been imbibing all that is of permanent worth in occidental civilization; and through the welcome of foreigners both as residents and tourists, as well as the publication of literature describing her aims and progress, she has done what she could to acquaint the world with her ambitions and the meaning of her civilization. Her incomparable compliment to Anglo-Saxon civilization is seen in the

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THE [illegible]
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THE [illegible] of every thoughtful mind in the Church today [illegible] the [illegible] question.

The problem was stated [illegible] fact by the Oxford Movement [illegible] how [illegible] to deal with Truth [illegible] to publish it to a [illegible] satisfying the great [illegible] of [illegible] the [illegible] [illegible] masses of the [illegible] [illegible] pair and [illegible] from the duty of [illegible] applauding the [illegible] [illegible] The [illegible] [illegible] the [illegible] [illegible] are now only on the [illegible] [illegible]

The Order has long [illegible] [illegible] dering for [illegible] [illegible] [illegible] usage and [illegible] [illegible] [illegible] On every side [illegible] [illegible] [illegible]

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fact that English is an obligatory study in all her secondary and higher schools; while the names of British and American heroes are on the lips of every youth of Japan. How much does the average youth of Great Britain and the United States know of Japanese heroes and history? The reply to this question alone is sufficient to prove on which side lies the weight of desire for a more mutual acquaintance between East and West. There are a thousand Japanese who read literature about the West for every occidental who reads anything about the East. Yet the greater portion of international criticism comes from the West; for men are always liable to be cynical towards those they don't know. But is it fair to carp at and isolate oneself from those of whom one has placed oneself in a position to know little or nothing? The consequence of such ignorance is extremely dangerous in a world where the barriers of distance are fast disappearing and all races are being forced to mingle and reciprocate with sympathy.

The East, therefore, requires no special impetus to further study of the West. Japan, China and India have for years been almost wholly absorbed in this pursuit. What yet has to be done is to convince the stubborn occidental that he must give an equal and adequate dgree of attention to things oriental, if the international approach is to be mutual and helpful.

How occidental thought and civilization are taking hold upon and permeating the East is an open book to the world. The practical and social idealism of the occident has already laid its permanent impress on the oriental mind. Individual rights and individual liberty now form pressing themes in the practical politics of lands like Japan. The right of the individual to education, and to develop along the lines intended by nature, are commanding recognition in the national system of education. The right of woman to the same justice demanded by man; and the adjustment of rights between capital and labor, as well as the paramount influence of an intelligent democracy in national affairs; all these characteristics of western civilization will soon be as oriental as they are now occidental.

And yet how much has the East been able to teach the West; and how much the West has lost by the failure to learn some of the imperishable virtues that Time has bestowed on the East. How much the rushing, hysterical life of the Occident has to get from faimiliarity with the dignity, quietness and mysticism of the Orient! There is an impression among some western people that the East is abstractly meditative and anti-social, forgetting that the West was decidedly so until recent times, and that the East is as capable of transformation as the West. Monasticism and Puritanism were as visionary and anti-social as anything to be found in oriental society. The West

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has advanced beyond this stage and is now engaged in developing the practical and social side of its high idealism, steering a happy course between abstract spirituality and sheer worldliness. The Orient is also approaching this stage, and is learning to adjust a balance between theory and practice. Such anti-social theories as the caste and class systems are beginning to break and dissolve in thin air. The same process has long been under way in western countries. The ideal is thus in all lands tending more and more toward a unification of the human race and a common brotherhood of man. The development of modern communications and resultant commerce is forcing the races of mankind to mix and harmonize. The nations are becoming members of one family of peoples, among whom there is to be no place for clash of tooth and claw, except at the peril of existence. Already race-prejudice is universally condemned if not quite abandoned; and we live in the hope that what is the theory of one generation may be the practice of the next.

Perhaps the brightest hope for the arrival of true international-mindedness lies in the fact that now things of beauty and deeds of righteousness are much alike in all lands. The beautiful face and the beautiful deed, the noble ideal and the ethical achievement are just the same in Japan as in America and Europe. Both extremes of the earth see the same revelation in all high art, however much they may diverge in minor details. Despite the barriers of race and language the West discerns clearly what there is of poetry in the East, and Rabindra Nath Tagore is unhestitatingly hailed in England and America as from the heights of Parnassus with the same acclaim as in his own beloved India. Essays on Japanese poetry are beginning to appear in the western press, and translations of Japanese fiction find some relish among occidental minds. On the other hand the mind of the whole Far East is taken up with western literature and life. Thus in ethics, religion and art the East and the West are finding a way of mutual approach, because the beauty, the virtue and the character that mankind admires and emulates, must be the same.

One cannot observe the trend of social movement on either side of the earth today without being impressed with the conviction that democracy will have the greatest bearing on the future approach of East and West. In all countries at present there is an inevitable movement from a governed to a self-governed state of society. The select and the few are giving way before the average of the mass; and the latter are disposed toward a condition where they desire not to do what is imposed on them but what they deem the highest standard of moral ethics. And so as time goes on the center of international control will be in and not outside the heart of man, as is fast coming to be the case in society and the individu-

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al. This common ideal will draw the East and the West together along the same route.

Even now there is a mighty stirring of the people common to East and West alike. The races of mankind, for good or evil, are henceforth all in the same boat; and those that jump overboard or refuse to embark will be either lost or left behind. This rising tumult of the multitudes in their rush for the same ship and their determination to reach the same haven, is seen distinctly in the mass meetings of Japan, the mobs of India and the repeated strikes and social unrest of Europe and America. Even the wealth of blood that war has shed during the past two or three years, is but the protest of man against what he deems injustice and infamy, as he marches toward the goal where all his fellows shall meet and be one. Thus even a common enemy is having its beneficial effect in promoting a greater mutual acquaintance among races and helping forward the brotherhood of man.

The campus whereon man meets his greatest common enemy in modern times is what might in a general way be called materialism. Materialism is somewhere at the root of all that in our time hinders the mutual approach of nations and the development of human brotherhood. It is eating out the vitals of spirituality and blunting the nobler perceptive faculties, thus retarding the arrival of the superman. It is of supreme importance for the future of the world that the new democracy shall have a soul, a moral soul, of which it may be fully possessed. If, as we are now assured, morals are no longer to be imposed from outside, but chosen freely by the individual, it is essential that the people shall be moral enough to be capable of rightly choosing. Where every man is left to himself the weight of responsibility on the individual is tremendous; and the cry of man might well be, "Who is sufficient for these things?" Already in America there is evidence of reaction against the sudden sweep, in this direction; and people are beginning to ask whether, if the community is no longer to be responsible but the individual, the latter is really capable of answering for his beileſs and their consequent actions. In fact there seems a disposition to revert to the old theory that it is society and not the individual that must be held responsible for vice and crime, and social imperfection generally. Increased personal liberty must in every land mean increased personal responsibility; and the result will mean moral and spirital emancipation or death. The man truly free will either make or mar himself. He will either rise or fall. How to enable the free man to rise to the responsibilities of freedom is the problem laid upon both East and West now to adjust, and they cannot successfully face the task except in mutual coöperation; for should they be unwise enough to seek independent solutions, the difficulty would

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yet remain unsolved, for the question is one that has to be adjusted between races as well between classes and cliques in the same family. In this all important question the East has its eye on the West, learning what is of value toward the adjustment of the difficulty; but the West is yet blind to the meaning and movement of the East. Herein the danger lies! The settlement of the problem is left for the most part to the press, to academicians, and to the immediate disputants themselves forgetting that this is a question for all the people, and will never be settled until sufficiently interesting to all to demand adjustment.

As the rock ahead is materialism: or heartlessness and consequent intellectual blindess, the only hope for escape is through the following of a common ideal, noble and worthy of man. If there be no supreme standard, nothing to live up to, shipwreck is sure. Probably this will adjust itself locally before it will universally. But the day is fast approaching when the nations of the world will be obliged to adopt a standard and respect it. Happily they are already looking in this direction, but the matter is being considered too much to the exclusion of the East. The smaller half of mankind can hardly expect to choose for the entire human race, without so much as "by your leave." One thing seems certain: in the world-ideal that mankind is to choose and follow as one brotherhood of nations, the benighted toiler, the mere wealth-seeker, the pleasurelover, will have no place. When internationalism rules mankind all labor will be the result of intelligent purpose and personality; for the universal code imposed will involve every act and deed of the individual being for the good of self and the race as a whole.

And thus the East and West today are face to face with the same problems and share the same moral freedom as to the future. This moral freedom is essential to their highest good, just as in the case of the individual; but having attained it, if they do not choose the right, they court disaster. In so far as freedom means license it is an evil, but the responsibility must rest on the individual race, as upon the individual person. The East equally with the West is breaking away from conventional morals; the whole world, in fact, is striking out on new and perilous seas. Whether society on either side of the world is yet capable of sane selfcontrol without extraneous assistance is a grave question. But the nations will make more progress toward a solution by putting their heads together than by striving to arrive at independent conclusions. The hopes of the future lie largely in the direction of moral education, involving a survey of word-wide thought and practice. Man in all lands must be taught the good he ought to seek, and the best way to attain it. The essential principles of human conduct must be the same everywhere and among

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all. Here is where the schools of East and West are alike deficient. There is no adequate instruction in the art of living, in the true science of conduct; youth is instructed how to get money, how to surpass materially its fellows, but not how to get life and to be human. Moral teaching today affects manners more than morals and motives. Our schools should teach those who attend them to think morally, to criticise and test life. In both East and West our best writers of fiction are doing more in this direction than our national systems of education. But until it becomes a sacred burden upon the hearts and minds of the educational authorities, the future must remain internationally anything but reassuring. The problem of the schools must also be how to promote a closer approach between East and West. And this problem is not material in any but a sense that will adjust itself: it is essentially a moral and spiritual problem, which only careful education and mutual knowledge can solve.

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SHAKYO

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

AMONG the important material possessions of Buddhism are its images and scriptures; and it is of the latter that I wish now to speak. In the days before printing, of course, all books had to be copied by hand, and the system of copying that grew up had much to do with the propagation of the faith. In the Nara period, that is in the 8th century, copying the sacred scriptures was one of the most important of professions, and the work of that time has never been surpassed. At that time a government official known as the *Shakyoshi* was appointed for the supervision of such work. The candidate for the profession of copyist had to pass an examintation in penmanship and was subsequently known as a *Shakyosei.*

The work of a copyist was no sinecure. For every mistake there was a penalty. The omission of an ideograpgh was followed by a fine. A line omitted had to be paid for with twenty coins; and one piece had to be paid for every ideograpgh incorrectly written. Many of the copies of the Buddhist scriptures made at that time are still preserved in the Shoso-in at Nara and some are to be found among private collections.

In the carving of Buddhist images it was taught that unless the artist made three obesiances before the sacred image of Buddha before commencing work the image wrought would lack the necessary inspiration to worshippers. And the same thing was said in regard to copying the scriptures: the copyist was expected to make three obesiances for every ideograph to be copied. The practice was regarded as an act of faith, and everything associated with the work was held sacred.

In the old documents preserved in the Shoso-in at Nara the various kinds of paper used for copying the scriptures on are referred to, but they cannot be identified with any now existing except the *omashi* and the *akumashi,* both made of hemp, the former being dyed with plant juice to prevent its being eaten by insects. In later times an indigo-colored paper seems to have been used, known as *konshi,* in addition to the two kinds already mentioned.

In the Fujiwara period, that is from the 9th to the 12th centuries, much care was taken to have the work of copying very artistically done, something after the custom of Europe; and beautiful colors were used, including gold and silver foil. These illuminated copies of the scriptures were in accord with the luxurious spirit of the time, when upper classes indulged in all forms of extravagance. In the Jikoj temple in Saitama prefecture there is a roll of the Hokekyo treasured as one of the most precious possessions of the nation, the scriptures being copied in gold on a silver ground with lotus. A still finer example of this kind of work is

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preserved in the Itsukushima shrine, dedicated to Kiyomori, a prime minister of Japan in the Fujiwara period. In the Imperial Museum at Tokyo there is a valuable example of one known as the *Sen-men-koshakyo*, being in the form of a folding fan. The text is written on a ground of beautiful pictures, as may be seen from the illustration. This may be regarded as a valuable example of the painting of the period. One something like it is preserved in the Shitenno-ji temple at Osaka.

In many cases these copies of the scriptures have prayers inserted at the end, the following petition being found at end of the Issai-kyo copied by the Empress Komyo in the 8th century and preserved now as a treasure of the Imperial Household in the Shoso-in at Nara:

"The Empress Komyo having copied the Issai-kyo and Ritsu for the sake of her parents and had the mounting and decoration all completed, now desires to prostrate herself and pray that this her good karma may help toward securing her happiness in heaven, that the Buddha tree may ever flourish and live long in the land of Hannya. She furthermore prays that the Emperor may live a long and happy life and that the same good fortune may attend his magistrates, officials and all who are faithful to him. I promise to help all those who are in distress and help them to understand the teachings of Buddha. May the doctrines of Buddha spread over the whole earth and his enlightenment come unto all men.

Written the 1st day of May in the 12th year of Tenkyo, (740 A.D.)"

There are several hundred copies of the scriptures with this prayer of the Empress Komyo, some of them at Nara and some in Tokyo, as well as in private collections, which means that these scriptures were copied under the auspices of her Majesty. At the close of a copy of the Kusha-ron preserved in Ishiyama temple in the province of Omi there is the following prayer:

On the first of May in the fourth year of Tenkyo (752 A.D.) Senshaku a priest of the Yakushiji temple at Saikyo copied the Kusha-ron and Honsho. For this karma may darkness be dispelled and may the minds of men be kept open to receive wisdom and be enabled to understand the teachings of Buddha. May wickedness go out and righteousness come into the human heart everywhere."

Were one to enumerate all the prayers thus inserted at the end of copies of the Buddhist scriptures space would not be found for them. It is noticeable that as life became more elaborate and formal the influence is seen in the copying of the scriptures, which at last became a mere mechanical trade rather than a sacred art. In many cases the copyist could not understand the meaning of what he was copying, though he prayed usually with intellegence at the end. There are cases of men copying the scriptures with their own blood in order to bring them greater consecration to religion. As time went on, however, this enthusiasm declined and the mechanical process became paramount, the language of the scripture having become obsolete to the copyist. All sorts of fancies and notions began to prevail. Copies were then usually ordered to be given as a present to some temple; and the kind most popular was in miniature, making a tiny volume about two inches long and the same in width, having about twenty ideographs to the inch.

A one period it was also the custom to have the names of Buddhas or of texts from the scriptures copied on white garments the latter being known as *kyo-ye* or *kyo-katabira*, such garments being used as habits for the dead when sent to the crematory. In other lands people were given to talk of what they would like to be buried in, but these Buddhist folk talked of what they would prefer to be burnt in. By adopting such garments for cremation it was believed that even the most sinful person would escape much suffering in the life to come.

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A RUSSO-JAPANESE ALLIANCE

By THE HON. H. IJUIN

(Ex-Minister to China)

JUDGING from reports that have been persistently appearing in the press for some time an alliance between Japan and Russia is being warmly advocated by a considerable portion of the Russian people, and the Russian press dwells with approval on the reported acquiescence of distinguished Japanese politicians in the proposal as a practicable one. Rumors with regard to Japanese statesmen urging the alliance are probably unfounded; but whether true of false such rumors are interesting as attesting the extreme cordiality that now characterizes Russo-Japanese relations, a condition affording good ground for mutual congratulation.

At the same time the advisability of forming a Russo-Japanese Alliance remains a question. It is a matter that requires the most careful and earnest consideration. Such alliances and agreements are concluded only when necessity calls for them. Concluded on any other basis than that of necessity an alliance becomes something that exists only in name. Before any compact can be made with Russia it is essential that Japan shall ask where the necessity lies.

It is, moreover, important that attention should be called to the fact that it not infrequently happens that nations can attain their object and enjoy mutual benefits without any formal alliance. It seems uncertain at present whether the authorities of both nations are giving due consideration to the matter; but it is the duty of Japan, at any rate, to bear in mind the considerations above suggested. It is not so long since Japan and Russia were engaged in bloody conflict, blotting out from the pages of history their former friendly intercourse; and it is freely admitted that from a Russian point of view that conflict was inevitable, while Japan considers that she was forced to fight for her own safety, even for the existence of the empire. Thus the two nations felt obliged to wage war against each other; but since the conclusion of peace they have approached each other on ever more intimate terms, forgetting all enmity and concluding important agreements. They shook hands, so to

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speak, and recognized the benefits of mutual rapproachment. Since the outbreak of war in Europe Japan and Russia have been brought into still closer relationship, and at present their relations are as intimate as any alliance could make them. Unless some special circumstance should arise demanding it how then can it be said that a formal alliance is necessary? Certainly there is now no urgency for it.

A Russo-Japanese Alliance cannot be discussed without considering its bearing on the present Alliance with Great Britain and also the European war. Some seem to regard the Anglo-Japanese Alliance as a onesided agreement, imposing strict obligations on Japan without corresponding duties on the other side. But the Alliance was concluded as a means of upholding Japan's fundamental diplomatic policy, and its effecacy has been recognized not only in this connection but recently in connection with the European war. Japan's strict loyalty to the terms of the Alliance and her valuable assistance to the Allies have been duly recognized and welcomed with gratitude both by Great Britain and her colonies, which is no unimportant matter. For some time the British colonies had been disposed to assume an attitude of coolness toward the Alliance, but now in India, Australia and Canada as well as in the south sea islands the value of the Alliance is warmly admitted and a deep sense of gratitude is felt toward Japan. The potency of such an agreement is for the first time clearly seen, and the inhabitants of Britain's outlying possessions have become convinced that Japan is a country on which they can reply for protection. Thus as an outcome of the present war the parties to the Alliance have been drawn into still closer relations and their friendship more mutually cemented.

All this makes it vastly important to ask what effect an alliance with Russia would have on the Anglo-Japanese Alliance.

It must, furthermore, be borne in mind that the present war in Europe will bring about fundamental changes in the political situation. The war is not likely to end as soon as some people seem to think. There is nothing to show that it may not go on at least a year longer. After the conclusion of peace great changes will mark international relations. Such changes must be anticipated by all wise statesmen, especially those charged with the responsibility of concluding agreements. The Alliance with Britain should be maintained and the cordial relations with Russia, which are tantamount to an alliance, should be made permanent. These two desirable conditions should be unaffected by the war. If our statesmen feel the necessity of a more formal alliance with Russia they must be able to point out some desirable result that cannot be attained without the conclusion of such an alliance. Otherwise the formal conclusion of an alliance might but arouse

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needless suspicion and injure Japan's interests with some third Power. Not only so, but the war may so effect international interests that the terms of a formal alliance might have to be changed after the war, in which case it would be far better to postpone the conclusion of an alliance till peace comes.

Nor can the discussion of this subject go on without taking the Chinese problem into consideration. China is at present a great market where the whole world is in competition. All other nations, as well as Japan and Russia, are deeply interested. But as Russia has thousands of miles of frontier bordering on China she must necessarily have the greater interests in that country, and Japan, being also adjacent to China, must have almost equal interests. Indeed Japan regards her very existence as wrapped up in the Chinese problem, and in connection therewith she is prepared to make any sacrifice necessary. It was this question that caused the war with Russia, and all the agreements which Japan has concluded with Russia have been in relation to that all important problem. Thus the two countries throughly understand each other in relation to China.

At present, while the war in Europe continues, western powers may seem to be taking little or no interest in the Chinese question, but after the war is over, their ambitions for a share in Chinese commerce will revive; and if they should not agree, that is, if any of the powers should break away from the others in relation to the Chinese question a second international war would be certain to ensue. It is, therefore, most important that Japan and Russia should maintain their present cordial relations and be ready to face any emergency that may arise in relation to the Chinese question. Indeed their policy may have much to do with maintaining peace after the European war is ended. Nations will fight to prevent calamity but some of them will fight quicker to maintain commerce; and this renders the Chinese question a very delicate one. Whether there comes a war of arms or not there is certain to be a peaceful war of commercial competition in China. In this struggle for commercial supremacy some nations must inevitably take an inferior position, leading to bitter dissatisfaction and danger, as they behold the prosperity of the conqueror.

Now the Japanese, while they have little fear of competitors in arms, are no so sure of themselves when it comes to the peaceful competition of commerce; and if they are defeated in the war of peace, how will they take it? What Japan must do, therefore, is to make every preparation to ensure her victory in the competition of commerce. To those who urge an alliance with Russia as a safeguard against a third Power we would ask what that third Power is? Probably most of such publicists would answer that the Power to be most on guard against is Germany. The sudden

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recovery of Germany would be a terror to Japan. Of course it is natural to suppose that Germany will do all within her power to divorce Japan from China and to do everything possible against the interests of Japan. But Japan may hope to be immune from German interference for at least four or five years after the war, before which time Germany cannot be expected to recover former conditions. At any rate Japan has no real fear of Germany, else she would never have declared war against her. Japan entered on the war with Germany with her eyes wide open to the results.

What Japan must do, I repeat, is to keep the Anglo-Japanese Alliance secure; and while an alliance with Russia is in no sense incompatible with the Anglo-Japanese Alliance, it might be better to wait for more light; and then if such an alliance is formally concluded care should be duly taken to see that it in no way militates against the Alliance with Great Britain. For the present our agreements with Russia as to the Chinese question are sufficient for all practical purposes; and if so, why hamper ourselves by the conclusion of further terms that might have later to be modified as a result of the war in Europe? There is no urgent necessity at all for an alliance with Russia at present. If an alliance should be thought desirable after the conclusion of peace in Europe then by all means let it be formed. Let the present cordial relations be maintained with determination; and as they exist and can go on without any artifical safeguard, it would be unwise to mar them by calling for a formal agreement that was in no wise a necessity.

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SEEING JAPAN

By K. TSUKADA

AMONG the many tourists coming to Japan in this eventful year some will be anxious to know the best way of doing the country in the shortest time. There are two ways of doing this. One is to take in the southern and western portions of the empire with Kyoto as the center or base; and the other is to embrace the northern and eastern portions with Tokyo as the base.

Kyoto being the old capital of the empire, is a place of undying interest for all travelers, while Osaka, one of our largest commercial centers, lies a little to the south, about an hour by train. Osaka castle, built by Hideyoshi, the Napoleon of Japan, is of great historial interest and well worth a visit. Then an hour and a half brings one to Nara, another former capital and one of the most attractive places historically and for scenery. The great temples there are wonderful, representing the best of Japanese art a thousand years ago. The whole city is like one large park. The Nankai railway runs to the coast and takes the tourist to Sumiyoshi park, Sakai, Hamadera and other places of interest and fine views. The railway has its terminus at Wakayama city, the province of the Tokugawa family, whose castle still exists; while Waka-no-ura is famous for its beautiful scenery, the theme of many a poet.

Visitors to the famous temple of Koyasan get out at Koyaguchi station, which is about three hours from Osaka or an hour and a half from Wakayama. Some five hours from Kyoto lies the city of Nagoya with its famous old castle, one of the most magnificent and historic in the empire. The Atsuta shrine at the end of the city is also worth visiting as well as the commercial center. The great national shrine at Ise, known as the Daijingu, is about four hours by train from Nagoya by the Sangu railway, getting out at Yamada station.

The best way is to go first to Kyoto, and then to Osaka and Nara in turn, and at Kameyama station one can change for Yamada station if going to see the Ise shrine. There is also, a train from Kyoto to the great shrine at Izumo; and along the line are several interesting places, such as the big cave a Genbudo and the hot springs at Kinosaki. The trip to Idzumo takes about 12 hours. In the vicinity is Matsuye with the beautiful lake Shinji. From thence Maizuru may be reached in five hours or four hours from Kyoto; here fine trips may be taken by boat on the picturesque bay of Miyazu, taking in the famous Ama-no-hashidate, one of the three most beautiful spots in Japan.

From Kobe one passes through many places of interest on the beautiful Inland Sea, such as Suma, Maiko and Akashi. Himeji is noted for its old castle, and is two hours from Kobe. The city of Okayama has a fine park, and Hiroshima is an interesting educational center. An hour from the latter city brings the

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traveler to Miyajima station whence he can go by steamer to the beautiful Itsukushima shrine in 15 minutes, another of the three most beautiful places in the empire. Six hours further on from Hiroshima is Shimonoseki, of historic interest as being the place where the Heike family was annihilated by the Genji in the mediaeval feuds and also where the negotiations were held for the settlement of the trouble arising out of the war with China. Crossing the straits one comes to Moji and is now in Kyushu. Any one desiring to visit the island of Shikoku leaves the train at Uno station and proceeds thither by boat. As Shikoku lacks railway communication it is better to visit by steamer. One wanting to see the famous Naruto whirlpool had better take the Tokushima boat from Kobe. The city of Matsuyama is half an hour from Takahama port, which is reached from Ujina, and not far also is Dogo where there are hot spirings.

From Moji one can easily reach any part of the beautiful island of Kyushu, the different stopping places along the route all bristling with famous historical associations. From Moji the armies of Hideyoshi embarked for the conquest of Korea in the 16th century; and thence also the Empress Jingo started on the same mission three centuries before. From Futsukaichi station one can visit the Tenmangu shrine, dedicated to the famous scholar-patriot, Sugawara Michizane. The most noted centers in Kyushu are Kumamoto, Nagasaki, Saga and Kagoshima, the latter producing many of Japan's great men. By taking the Hoshu line at Moji, Beppu, the famous spa, is reached in six hours; and there is also the famous Yabakei valley in Kyushu, one of the most beautiful pieces of natural scenery in the world.

If one chooses the second plan and makes Tokyo the center Kamakura is reached in two hours, and Kodzu in 2½ hours, whence one can go to the famous Hakone region by electric tram, or to Atami, with its hot springs. Oiso, Numadzu, Shizuoka and other interesting watering places of the Japanese are on this line. From Numazu one can descend into the peninsula of Izu, where there are many hot springs and beautiful scenery.

Nikko may be reached in five hours from Tokyo, and Sendai in nine hours, whence one visits the beautiful region of Matsushima, the other of the three most beautiful places in Japan. Aomori is reached in 8 hours from Sendai and from there one can go on to Hokkaido or Muroran.

From Tokyo one may also go to Naoetsu and Niigata on the western coast facing the Japan Sea, and thence one can continue down the coast to Toyama and Kanazawa, taking the steamer at Tsuruga for Vladivostock. From Iidamachi station in Tokyo the train may be taken for Kofu, a six hours' journey, and thence to Kamisuwa station where lies the beautiful lake Suwa. From there the traveler may go on to Nagano and find himself in the heart of the Japanese Alps. From Ryogoku station in Tokyo one can take the train to Sakura in two hours and there change for Narita where stands the famous Fudo shrine. There is fine sea bathing at Sakura; and if one changes cars at Koyama, Mito may be reached, which is also a famous town well worth a visit.

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DYES AND DYEING

By T. ITO

THE nations which formerly depended on Germany for their supply of anilin dyes are now suffering from shortage, and Japan no less than others. It is said that of the 20,000,000 *yen* worth of such dyes consumed annually by Great Britain 17,000,000 *yen* worth came from Germany. Just as England is compelled to take steps to meet the dificiency so must Japan.

In this country dyeing materials were accustomed to be extracted from various kinds of plants; and some, such as indigo, have been largely cultivated, especially in Tokushima, Miye, Okayama Hiroshima and Miyagi; but since the introduction from Germany of dyes made from coal-tar the production of vegetable dyes in Japan has declined, owing to inability to compete in price with the artificial dyes. Now that Japan is cut off from Germany she is suffering for lack of dyeing materials. Happily large stocks were on hand at the time the war broke out, which prevented any great rise in price; but these have become gradually exhausted and dyes now command a higher price than the materials they are used for coloring. The price of cottons has gone up some 30 to 50 per cent, but the price of dyes has gone up 200 per cent. Consequently the Government and the national laboratories are giving close attention to the matter and studying how to produce dyes at home. There is every hope that the Japanese will be able to manufacture dyes from coal-tar as successfully as the Europeans have done. Already the big gas producing plant at the Miike colliery, belonging to the Mitsui Company, has succeeded in the process and the big tar dealers in Tokyo are also making plans for the manufacture of dyes.

Of course the process of making dyes from coal-tar is rather a complicated one. Means have to be found for disposing of the byproducts, such as pitch, so as to make the undertaking profitable. Moreover a big amount of capital has to be invested, and there is constant fear that if the war should suddenly stop all this outlay might be wasted. At present the Department of Agriculture and Commerce is in consultation with the coal-tar men on the matter and something is expected to be done to relieve the situation. Naturally the lack of dyeing material has caused a great revival in the production of natural indigo; and as Chilian nitrate is a good fertilizer for indigo the import of that material has largely increased. Owing to the enormous prices now commanded by dyes over sixty manufacturers at Osaka have been obliged to suspend business, and the big dry goods shops in Tokyo and other places are running short of stock. The dyers that are suffering least are those whose business requires indigo dyes. As the cloth so dyed is used chiefly by the mass of the population the

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majority are not so seriously affected by the shortage; the suffering is chiefly among those who deal in the more expensive materials.

Owing to the comparative cheapness of the foreign made dyes almost all the material used in Japan was imported. Mr. Inabata of Kyoto has taken the lead in making preparations for supplying the domestic demand without resorting to imports. When the governor of Kyoto sent students to France he was among them and he then made a close investigation of dyeing methods and materials. He was so successful that he was made foreman of one of the big dyeing establishments there and received certificates of honor. At the International Exposition in Amsterdam in 1883 he was the Japanese representative, when he made further investigations as to the processes of dyeing in Belgium, France, England and Switzerland. He is indeed a complete master of the art of dyeing; and his influence on methods of dyeing in Japan have been revolutionary. At the Exhibition of Dyeing held at Kyoto in 1896 he was one of the examiners, and was later connected with the Palace Bureau for improving the dyes used in the Imperial Palace. At the International Exposition held at Paris in 1900 he was appointed examiner of Japanese exhibits and in the same year he was asked by the Kyoto Chamber of Commerce to make investigations on dyeing in Europe and America. He has established great dyeing houses for silk and mousselline at Kyoto. He also mastered the celebrated Lyons method of black dyeing and taught it to his fellow-countrymen, being the first expert to try it in Japan. He is indeed the father of modern methods of dyeing in Japan. Mr. Inabata is president of many companies, both manufacturing and dyeing; and he has been decorated by the French Government with the Legion of Honor.

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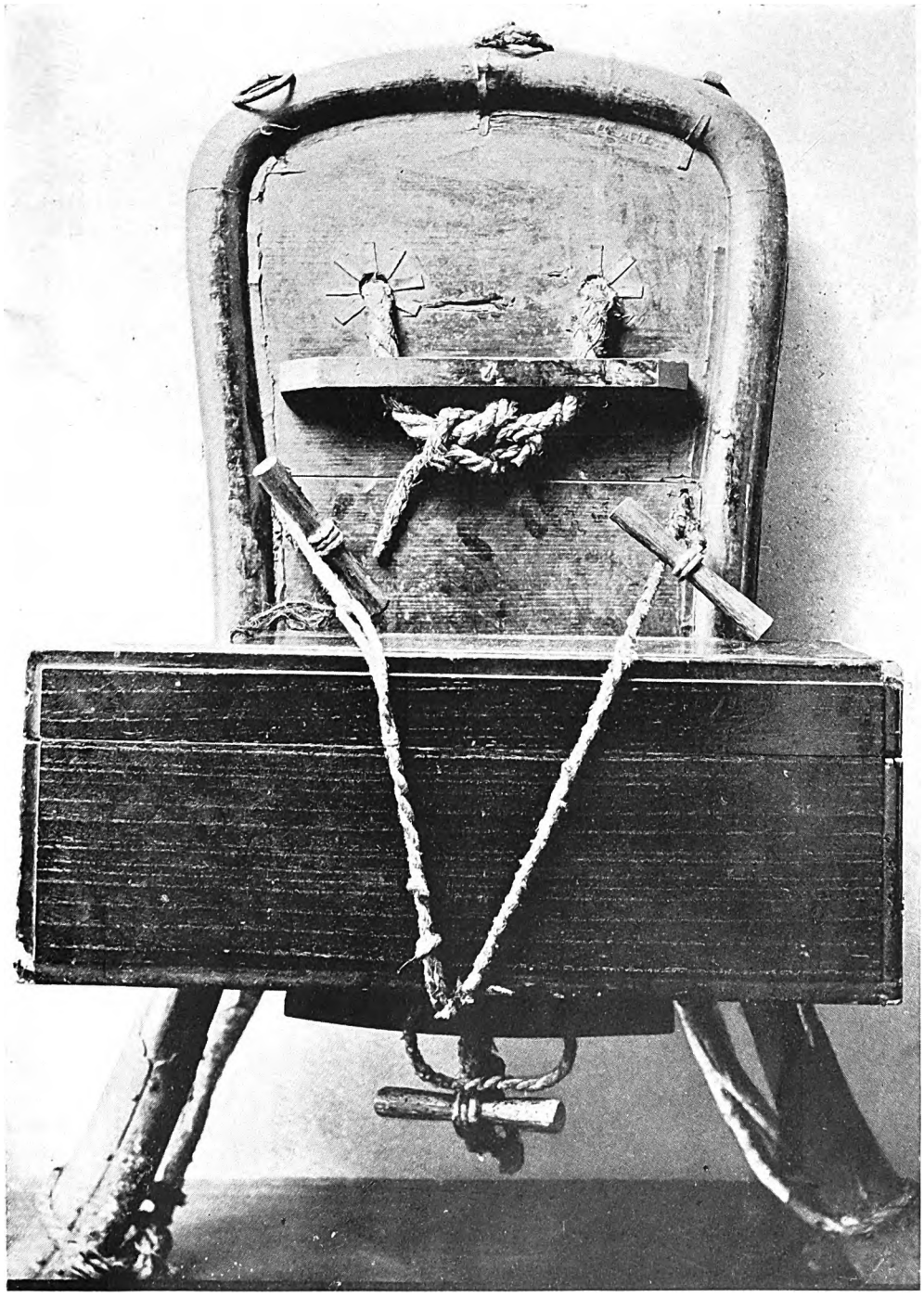

ITA-OI USED BY YAMABUSHI

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A YAMABUSHI

DAN-NO-ITA

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YAMABUSHI

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

BUDDHISM, like most other religions, has broken up into various sects, Japanese Buddhism having fourteen in all, among which are the Tendai and the Shingon, to which the Yamabushi priests belong. The creed of this particular cult of the priesthood is known as the Shugendo, and differs considerably from that of the parent sects. The Shugendo was abolished at the close of the 19th century but has since revived and depends now more than ever on the two parent sects, Tendai and Shingon.

The Shugendo creed which is now regarded by many as obsolete once had a wide influence; and as it is of quite ancient origin some knowledge of its history is essential to any proper understanding of religious evolution in Japan. The data, however, are rather difficult to acquire. The founder of the cult was Enno Shokaku, a Buddhist evangelist who lived in the seventh century. His biography is as various and versatile as that of the founders of other religions, having been composed long years after the decease of Enno, many a myth and tradition having been woven into it.

Born at Uharamura in the province of Yamato, Enno was clever from childhood and early distinguished himself as a student of Buddhism, being reputed a worker of miracles. At the age of 30 he retired to the mountains of Katsuragi where he lived on vegetarian diet and had the name of using devils as instruments of his will. So powerful did he become in the district that he terrorized the neighborhood and the government had to capture and bind him; but no sooner was he encased in bonds than he snapped them asunder and ascended up on high where no one could catch him. Then his mother was seized; and Enno came out to release her, which he did by surrendering and allowing himself to be bound again, when he was exiled to the islands of Izu. Finally securing his freedom he sailed back to the mainland, bearing his mother with him in a bowl. As he was believed to have the gift of working wonders he created a profound impression wherever he went about the country.

Shugendo did not reach any degree of organization, however, until it was taken up by Shobo, an abbot of the Shingon sect who founded the Daigoji temple near Kyoto about the 9th century, this temple ever since being the headquarters of the cult and its school, the Tozanha. In the 11th century priest a named Zoyo opened another school called the Honzanha in connection with the Tendai sect, with headquarters at the Shogoin temple at Mii, near Lake Biwa.

The Followers of the Shugendo cult do not study the Buddhist scriptures in any serious sense, as the sects of Buddhism do, the principle requiste for becoming a priest being the practice of

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ascetic hardships in the mountains. In ancient times the chief thing about the Yamabushi was their power of working miracles; they were something like the Indian Medicine man. To perform miracles they recited mysterious incantations; it was in fact an adaptation of the Mikkyo doctrine of Buddhism which was so popular in the Fujiwara period, with some elements of Taoism and Shinto intermixed, including mountain worship. After practicing various austerities in the mountains the Yamabushi wandered about making themselves the champions of the downtrodden and the distressed. This is illustrated by an incident mentioned in the Taiheiki, where we read of one Kumawaka, son of Suketomo, who when 13 years old, went to Sado Island to see his father who had been exiled there from Kyoto, but Honma, the governor of the island, executed the exile without giving the son a chance to see him, in spite of all entreaty. The son decided to take revenge on the cruel governor; and entering the bedroom of the governor one night, he first awoke him, as it is against the rule of the *samurai* to kill anyone sleeping, and then he killed him. While escaping on his way to the coast to reach the mainland the youth met a Yamabushi, who greatly pitied him and took him on his shoulders, bearing him swiftly to the shore, where they arrived only to see the ship just departing. The Yamabushi called upon the crew to return and take him and his charge on board, but the ship's crew gave no heed, when the priest suddenly worked a charm, a great wind arose and the ship was like to be swamped, and was forced to land. As soon as the Yamabushi and his charge were taken on board there came a great calm and the ship proceeded on her voyage. There are many such tales as this in relation to the Yamabushi.

The mountains most noted for gendering Yamabushi were Kinpuzan in Yoshino and Kumano in Kii, as well as Hakusan in Kaga and Haguro in Dewa. To these fastnesses an abbot would go and soon many Yamabushi would follow him, when services began and prayers were offered for the welfare of the nation. The work of a novice on entering the cult of the Yamabushi was to become a hewer of wood and a drawer of water to his seniors. Both priest and novice were dressed in accordance with the rough nature of their place and work. The headgear was peculiar; though various, it was usually of black cloth with 12 folds, representing the 12 karma. The head was not shaven, as was the case with priests of other sects. When they wore a hat it was the *hangai*, with broad brim covered with silk, this kind showing the higher ranks of the priesthood. Another hat worn is made of wood, with a brim that can be rolled up in fine weather and unrolled in time of rain. In the mountains they wear a *suzukake* coat with trousers, with *yuikesa* stoles. They carry with them a conch shell, which they sound at night to prevent losing one another in the mountains. The beads in their rosary are somewhat rougher and more angular than those in the rosary of other priests, so as to make more noise when in use. While on the round in the mountains the Yamabushi carry swords, which they call Shibauchi, using them for selfprotection. On their ceremonial procession into the hills they bear a large axe before them made of wood, which is regarded by them as a sacred symbol. There are many real axes also, which they use for felling trees and getting fuel. Some of them carry staves of various kinds, chiefly the *kongozuye* and the *hinokizuye*. The Yamabushi also carry a box called the *oi*, which contains a painting of the god Fudo, whom they regard as the most important of the Buddhist divinities. There is another *oi* for cords and other things required in their ceremonial. The *oi* reproduced in this article was once used by the Yamabushi of Shogakubo in Hikosan in Kyushu.

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HOW FOREIGNERS HAVE INFLUENCED JAPAN

By S. TAKAGI

WITH the increase of foreign intercourse following the Meiji Restoration western influence in Japan has been potent and the changes thus brought about in national manners and customs have been many and far-reaching. It is not too much to say that the changes have to some extent been mutual. For example when one looks at the published illustrations from scenes in such western plays as Madame Butterfly and The Mikado, which have been staged with great success in Europe and America, there is an evident disposition to imitate Japanese dress as well as the customs of Japan, however ludicrous the imitations look in Japanese eyes. But I suppose the same applies to Japanese imitations of European manners and customs, which must doubtless seem somewhat amusing to occidentals.

It is a question, however, whether Japanese imitations of the west have not been more successful than western imitations of things Japanese. The kimonos sometimes worn by western ladies as illustrations of Japanese women's dress are usually nothing more than our female undergarments, and produce on the Japanese mind much the same effect as if Japanese ladies appeared among the western public with their corsets or petticoats on the outside. Others again appear in Japanese women's undress attire or even in dressing gowns of Japanese ladies, believing that they are in the garb of a well-dressed lady of fashion. Those gay and gaudy garments with embroidered flowers or scenery are never worn by Japanese women as outer dress. If worn at all they are undergarments and when their edges show beneath a skirt or through a sleeve it is thought a bit taking by the fashionable. Such gay colors are confined in any case to girls below fifteen years of age. In fact the general color and design of Japanese dresses worn by western women are quite out of taste with Japan.

The Japanese lady as a rule has unerring taste as to dress; she has no fancy for such primary colors as red, blue or yellow. If worn at all they must be compounded. She prefers austere shades and then well mixed, as tea color, indigo or gray. But when western women come

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to Japan and to the Japanese himself. They therefore place no restriction on Japanese having large wealth and finding delight and pride in it. And the Japanese adopt and carry out such customs to the extreme even when they happily make a display of their wealth, knowing that their position is not affected by it.

In personal dress the Japanese woman is influenced by the foreign taste in clothing and manufactures, and a good many wear European clothes, but in their own homes and in public assemblies they are still in Japanese dress. Japanese dress is loose and flowing, and is made of various colours and designs, which show the influence of the foreign taste. Also the foreign custom of using printed calico and chintz is extending to the Japanese ladies. Such fabrics were at first made only for export, but now some of the merchants begin to observe the liking of the women for it, and have it manufactured for home consumption.

In the Japanese hair there is observable a certain degree of individuality. There is a kind of wave known as Yoshiwara puzzle, like a fine design in gold and red, which was specially manufactured for the Yoshiwara, and this is now largely followed by other Japanese. In some districts called the Aoyama, or broad fields, and in Ueno Park used among the Japanese especially for picnics. The native Japanese pipe is of small diameter, not more than four inches, but owing to very little tobacco there of eight or nine inches are now being used. There the original goods are coming to be taken locally. In the same way foreign influence is seen in the increasing use of glasses among the Japanese, particularly being used by girls.

One cannot go into a Japanese shop to observe without seeing some evidence of modern influence. In the old shops business was carried on according to a credit system and all attempts at daring advertisement were regarded as a sign of breeding, while the shops were busy at the counter with gloomy countings to meet the daily needs at attractive customers. The merchant was content to sell if

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to Japan and order Japanese kimonos they invariably prefer colors which no Japanese lady would tolerate, chiefly in large and flaring designs and gay colors. And the Japanese shops patronized by such customers do not attempt to discourage such taste; they supply their customers with what they want, since business is business. Consequently such shops always have these monstrosities of dress on exhibition, knowing that many of their patrons will be women of undeveloped taste.

The remarkable thing is that some Japanese women are beginning to be influenced by this foreign taste in dress. Evil communications corrupt good manners. In recent years, therefore, we have been forced to witness in Japan an increasing preference for louder tones in dress; so that it is now no infrequent sight to notice ladies of 30 arrayed in showy designs, especially about the neck and breast, or on skirt borders, which can only be regarded as due to western influence.

Aagain it is noticeable that western women, when they want a Japanese parasol, always select those with showy designs, butterflies or cherry blossoms it may be, things which in Japan are used only by children. No Japanese woman would dare appear with such a highly decorated parasol; but nevertheless the Japanese woman is now using the foreign parasol with gay embroideries thereon, which shows the influence of the foreign woman on Japan. Also the foreign custom of using printed calico and chintz is coming into vogue among Japanese ladies. Such designs were at first made only for export, but some of the merchants began to dispose locally of the remnants left over until now such designs are becoming popular.

In table ware too there is observable a certain degree of foreign influence. There is a kind of ware known as Yokohama goods, with a vine design in gold and red, which was specially manufactured for foreign export, and this is now beginning to be used by some Japanese. It is sometimes called the *nishikide*, or brocade finish, and is now being used among the Japanese especially for plates. The native Japanese plate is of small diameter, not more than four inches, but owing to western influence plates of eight or nine inches are now being used. Thus the export goods are coming to be taken locally. In the same way foreign influence is seen in the increasing use of glassware among the Japanese, porcelain having been used hitherto.

One cannot go into a Japanese shop now-a-days without seeing some evidence of western influence. In the old shops business was carried on according to a credit system and all attempts at flaring advertisements were regarded as a sign of humbug, while the shops were hung at the entrance with gloomy curtains, no attempt being made at attracting customers. The merchant was content to sell if

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people wanted to buy and he depended on those who had confidence in him. This spirit was regarded as a matter of honor by all reliable merchants. Indeed there prevailed among them the curious notion that the darker a shop was the more customers it would attract. This was no doubt due to the evils of the Tokugawa days when if a merchant's shop looked too prosperous he was apt to be imposed on by requisitions or accommodations in money to assist his feudal lord. At any rate all the first-class establishments of old Japan aimed at quietness and unostentation in business, something like certain big British firms. Any one familiar with the Tokyo of 20 years ago will remember what low, gloomy buildings big firms, such as the Mitsui or the Shirokiya had then. There was no such thing as a show window or a display of goods. Now all this is changed and everything is on the most elaborate and ornate plan, with gay decorations and loud advertisements. In fact the big shops have been completely westernized.

Another indication of western influence is the increasing use of western pen and ink in perference to the native way. It is safe to say that there is hardly a merchant in Japan who does not use a fountain pen. In houses, too, western fashions are fast coming into vogue, as may be seen in such ornaments as statues, plaster busts and medalions and so on. The only ornaments of former times were in porcelain or bronze. Recently the heroes of the nation, such the late General Count Nogi, and Admiral Togo, are to be seen in plaster busts in almost every gentleman's house. Foreign influence is seen further in making imitation plaster busts from white porcelain.

No one can look at a Japanese newspaper or periodical without seeing how much it owes to western influence. The magazines of old Japan had cover designs of some famous piece of art; but to-day they are covered with advertisements in imitation western publications. Now instead of inviting the reader to a beautiful view of Mount Fuji, the Rising Moon, of a flight of birds, on upper and lower covers, he is asked to note the merits of some patent medicine or invited to take a pill. As far as cover design goes the *Japan Magazine* is about the only one left which follows the real Japanese custom as to the outside of the cover. The poster cover is coming to be quite popular in Japan. The magazines are obliged to following western fashions, as the public regards it as a sign of the modern spirit.

The ever increasing number of cafés and Beer Halls in Japanese towns and cities is another indication of growing western influence. The occidental barroom is also another questionable importation in evidence everywhere. There is nothing in a name so far as these places are concerned, for the beer hall sells as much coffee as beer, and the café sells as much beer as coffee. Needless to say, nearly all these importations from the

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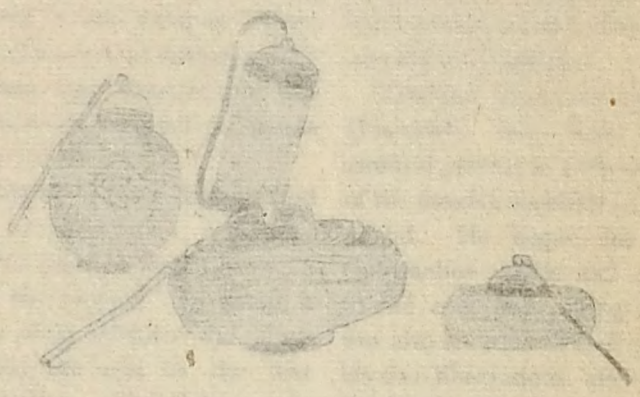
people wanted to buy can be depended on to have the necessary goods in stock. This spirit was regarded as a pledge of honor by all concerned. Indeed there prevails among them the custom that the debtor — by the more cautious it would often — This was no doubt due to the fact of the Tokugawa policy which had long tended to make every [illegible] formal obligation binding in honor. [illegible] As may [illegible] the [illegible] merits of old [illegible] mortification in [illegible] certain [illegible] familiar with the [illegible] will be under [illegible] ings [illegible] Shinto [illegible] thing [illegible] goods. [illegible] overthrow is on the [illegible] ornate [illegible] land [illegible] [illegible]

Another indication of [illegible] is the increasing use [illegible] ish in [illegible] [illegible] in Japan [illegible] [illegible] [illegible]

west are more or less Japanized, so as to adapt them to the country. As the customers at foreign restaurants are usually of the lower middle class, prices have to be reasonable, dishes costing from 7 to 15 sen each.

Only the most obvious of foreign influences on Japan are here mentioned, but there is, of course, a great deal more to be said, especially as to moral and spiritual influences which Japan has received and is still receiving from occidental countries. In any case it is clear that the two civilizations are making a closer and closer approach. Western women are now adopting the slit skirt with narrow bottom, which the Japanese lady has worn for centuries.



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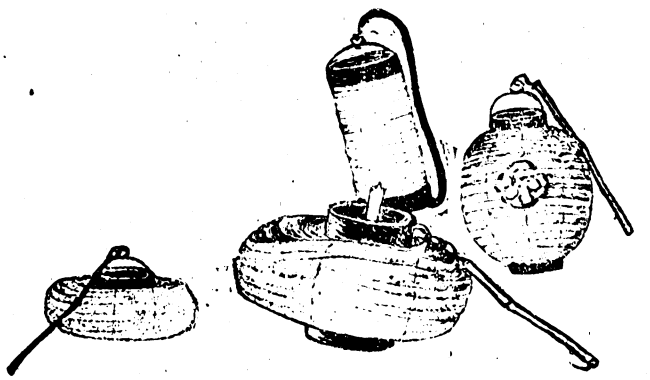

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GOKWANBON

By F. YAMAZAKI

SOME time ago in these pages we gave an account of the Kibyoshi literature that was popular in the Tokugawa days, one species of which was not treated, namely the Gokwanbon. The Kibyoshi novels were for the most part satirical and comical, while the Gokwanbon was for the most part romantic. The ordinary novel was in six parts but this type was in five. The novelist Sanba introduced an innovation in the form of publishing the novel in 1806, by having the whole novel in two volumes instead of five, as was the previous custom. The new style became very popular and was known as Gokwanbon, which means several volumes in one.

In the Kibyoshi novels the method was to have an illustration on every page, the letter-press being chiefly a description of the picture. To many it was not quite clear whether the illustration explained the text or the text explained the picture. The Gokwanbon, however, was a considerable development on the Kibyoshi. It also had an illustration on every page, but the text was a good deal more than a reference to the illustration. Novels written more for the ear than the eye were called *Yomihon*, or reading novels, such as those of Bakin; but those which laid more stress on the illustration than on the text were preferred by women, who did not like the labor of mastering the intricacies of Chinese phraseology. Consequently the Gokwanbon were very popular among the fair sex.

Among the more noted writers of the Gokwanbon school were Santo Kyoden, Takizawa Bakin and Shikitei Sanba as well as Jippensha Ikku. In this literature, of course, the illustrator was as important as the writer, and artists who became famous as illustrators of Gokwanbon novels were Utagawa Toyokuni, Katsukawa Shusen, Utagawa Toyohiro and Kitakawa Tsukimaro. But the most representative of the Gokwanbon authors was Ryutei Tanehiko.

Tanehiko, whose real name was Takaya Hikoshiro, was born of respectable samurai parents in 1783 and was the last of the famous novelists of the Tokugawa period. He began his writings with Gokwanbon novels and continued them to the end, even dying for them. He was also an artist of skill and often made his own illustrations, and often suggested the designs for Utagawa Kunisada who made most of the illustrations for Tanehiko's novels. But the skill of the artist in completing the pictures had much to do with the wide popularity of the novelist, the Yedo people being especially charmed by their brilliant coloring.

It cannot be said that the works of Tanehiko were very original, their chief value being in their designs. In 1815 he published a long novel called *Shohonjitate*, which was not completed until 1829, the work being in the form of a

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drama, and the illustrations representing the stage scenes. The subject treated was in relation to the gay quarters of old Yedo, especially the youths and maidens of the joruri plays. The novel is in fact simply a joruri play written in prose; and though its value as a literary work is doubtful it was received with great favor by the public.

His *Kantan Shokoku Monogatari* was published in 1834, being modeled somewhat after Suikaku's *Shokoku-Banashi* and Kiseki's *Shokoku-Monogatari* and showed nothing very original. The *Nise-murasaki Inakagenji* is regarded as his masterpiece, as on this he established his permanent fame. The volume ran on from 1829 to 1842 when it was completed, but he died before the last volume was finished. The work is a kind of transformation of the celebrated *Genji Monogatori* written by the Lady Murasaki Shikibu. He called his novel *Nise-Murasaki,* or false-Murasaki, to indicate that he could not pretend to equal the original author as a literary genius. For the same reason he added the word *inaka,* which means rustic, or local, to suggest that the story was applied to local conditions. The illustrations are drawn by Kunisada and are famous as specimens of his art. The appearance of the novel excited much interest in the old literature of Japan; for scholars began to lecture on the Genji Monogatari and the lectures were attended by school girls and others, till knowledge of the old literature was widely circulated.

One of the heroes of the novel is a youth named Mitsuji, and the phrase "beautiful as Mitsuji," has become common. It is said the Tsuruya, the publisher of the novel, who was in rather straitened circumstances, become wealthy on the profits of it. Among the earliest and most enthusiast buyers of the book were court ladies and persons employed in daimyo families, each volume being expectantly awaited as it issued in series from the press. It was the illustrations, however, which held the attention of most readers, as they showed off the luxuries and customs of the Shogun and his followers to perfection, even to the decorations of the interior of Yedo castle.

In 1842 when Mizuno, lord of Echizen, became Tairo, he resolved to put a stop to the luxurious habits of the Court of the Shogun; and as the novels of Tanehiko represented such life, he had them banned, the pulication being stopped and the author summoned before the authorities. Tanehiko was so broken up over, his treatment that he went into a decline and died prematurely at the age of sixty. The report is still believed to the effect that when he was summoned a second time before the authorities, he committed suicide. Little did the dream that a few year afterwards one of his Gokwanbon, the *Ukiyogata Rokumaibyobu,* would be reprinted on the Government printing works to be exhibited at the Vienna Exhibition as an example of Japanese art of which the nation was proud.

Next to Tanehiko, Ryukatei Tanekazu and Ryuseitei Tanekiyo, both his pupils. are the most famous Gokwanbon authors.

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TRADE WITH RUSSIA

By PROFESSOR OTOHEI SUZUKI

AFTER the war with Russia in 1904-5 there was naturally much bad feeling in that country against Japan, and trade with Japanese was discouraged to the extent that when our merchants went over to Siberia they were repelled by the Russian governor; and consequently development of trade with Russia was very difficult. The outbreak of the war in Europe however, has brought about a great change in relations between the two countries and Japanese are now being welcomed as traders in Russian territory. There is no doubt that economic relations between Japan and Russia will grow more and more intimate as a result of the present war.

Since the commencement of the war Russia has ordered large supplies of munitions from Japan and many Russian merchants are looking to Japan for a supply of goods. It is to be regretted that at present there does not seem to be a sufficiently reciprocal response on the Japanese side, chiefly because our business men have not yet waked up to the great possibilities of trade with Russia. While our big firms like the Mitsui and others have agents at Moscow and Petrograd Japan is for the most part passive toward Russian trade, the volume annually transacted with Siberia coming to scarcely more than six million *yen*. In the past trade with Russia in Japanese goods has been largely in the hands of Germans, and most of our imports from Russia have come through the same means.

One of the more important Russsian demands is for silk yarn and thread from Japan. In the past this has been supplied for the most part through France and Italy as well some through Switzerland and Germany, but owing to dislocations caused by the war the demand from Japan direct is likely to improve. In tea also there are great possibilities to be developed, the largest demand being for Formosa and Kyushu teas. Russia formerly favored Ceylon tea which supplanted to a great extent the former demand for China tea; and with these circumstances the teas of Japan have to contend. In shell and horn work too there seems to be a growing demand; and as these imports were formerly supplied by Germans the Japanese have now a good chance to enter the breach. There is a good demand for camphor also, and in this article Japan can have no competitors. Yet strange to say, most of the imports of camphor to Russia were brought, in up to the beginning of the war, by Germans. The chief Japanese agents in these imports to Russia are the Mitsui offices, but there is no reason why Russian merchants should not enter this field.

As to what imports Japan most desires from Russia hops for brewing purposes from an important item. In the past most of the hop output from around the

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rich porducing districts of Warsaw were exported to Germany and re-exported thence to other lands as German products. The Japanese are now beginning to order directly from Russia and a new era has begun in these imports. Japan also may import much sugar from Russia, especially in slack years when the Japanese crop fails. Russian calico, which is soft and well dyed, is also likely to find a good market in Japan. Hitherto Japan's imports of rubbers and rubber boots have come for the most part from America, but recently imports from Russia have been favorably received and the outlook in this direction is distinctly promising.

It is likely too that in future Japan will look more and more to Russia for wool supplies to meet her ever-increasing needs in woolen manufactures. It is remarkable that the best wool-producing districts of Russia are inhabited by German colonists who have settled in the Black Sea regions. Most of the best Russian wool has hitherto been exported to England; and there is no doubt if Japan becomes actively interested in getting wool supplies from Russia she can have her share. The Siberian iron mines, moreover, can supply Japanese foundries with ore, of which we have great need. For this purpose it would be well to establish joint companies of Russian and Japanese business men. The zinc ores of Siberia are also important; and the exports that formerly went to Germany might now be deflected to Japan. Hemp seed oil and oil of cedar are also in much demand in Japan; and these Russia can well supply.

Though politics and trade are two quite different things they have doubtless a great influence on tradal relations between countries; for if political relations are unfavorable trade will be similarly affected. It is because of adverse political conditions that trade between Japan and Russia has not been more successful than it has. Now that approachment between them is certain trade has very bright prospects. Among the more potent obstacles to increase of tradal relations are difference of language and want of monetary organs. There are very few Japanese who can speak Russian and still fever Russians who can speak Japanese. In both countries efforts are being made to remedy these defects, but these are as yet wholly inadequate to the situation. We not only want more students to take up the Russian language but we should have a Russo-Japanese bank. Moreover, as custom duties seriously affect trade something should be done to bring the high protective policies of Russia and Japan into less conlflict. At present as much as 8 roubles are imposed on one pood of Japanese silk yarn on entering Russia. The same material woven into fabric has the duty raised to 400 roubles. The inroads of Japanese fishermen along the coasts of Russia have also done something to create bad relations in trade; but as the present fishery regulations will soon terminate it is probable that the two countries will reach a more favorable agreement toward peace. At any rate the present is the time to exert every effort for the furtherence of better relations between the two countries, a policy absolutely necessary to improvement of trade.

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A BLIND SCHOLAR OF JAPAN

By S. MURAKAMI

AMONG the many blind men of talent that Japan has produced none has shown more remarkable genius than Mr. Kyotaro Nakamura, who has done so much for the education of the thousands of his countrymen similarly afflicted. Born beside Hamana lake in the province of Totomi in 1881 he entered the primary school at the age of seven; but hardly a month had elapsed before his eyesight began to fail and in the following year he became completely blind. On reaching his twelfth year he went to the town of Hamana where he learned the art of acupuncture, studying other subjects as well. Later he moved with his parents to Tokyo, where he entered the institution for the Blind, the famous educationist of the blind, Professor Konishi, being then director. Here young Nakamura took up the subject of massage as well as acupuncture with other subjects of education. His thirst for knowledge knew no bounds; and though Sunday was a holiday, he spent the time acquiring a mastery of Chinese classics. First he read the Nihongwaishi, a famous history written in Chinese, a wonderful achievement for a blind man.

Graduating in 1902 from the Blind Institution in Tokyo he was at once appointed a teacher in the school, and devoted himself with great earnestness to the cause of educating his fellows. Though his teaching hours usually lasted until four o'clock in the afternoon he found time in the evenings to attend a school for the education of teachers, where he acquired normal methods, and to attend which he had to walk two and one half miles daily. He also took up the study of English and determined to master that language. It would be very difficult to describe the enormous obstacles a blind man would have to overcome in such an undertaking; for there were at that time no aids, and as he could not see an English book, he had to take everything he heard down in notes, pronouncing by signs. Often he studied until midnight, persevering in his resolve to master the foreign tongue. It is said that after no more than a year and half of study he was able to read such masterpieces as Macauley's Hastings and Clive.

After a time he was appointed instructor in a charity school in Formosa where blind persons were educated, and there he gave six years of valuable service. While in Formosa he made further special studies in Chinese, mastering the dialect of south China. At this time he also took up the study of French and in due time was able to read ordinary books in that language. Such incessant devotion to labor and study naturally undermined a constitution not naturally very robust and he had to return home, where he made a

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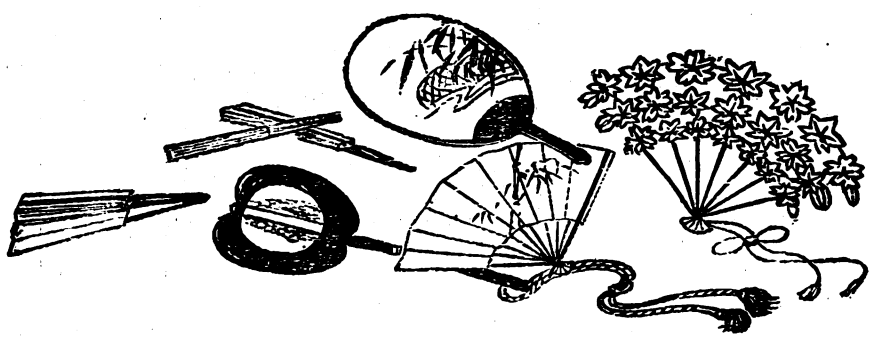
living by practicing acupuncture, having a large practice with many successful cures. At this time he became obsessed with a spirit of seclusion and wanted to spend the rest of his life among lonely districts of his native province.

Mr. Nakamura had long cherished a desire to proceed to Europe to make an exhaustive study of the methods adopted there for the education of the blind; and the opportunity was at last afforded him when he was recommended by the Blind Association of Japan and the Department of Education sent him to Europe. At first he visited England where he was most cordially welcomed by the leading educationists. After studying for over two years at the best institution for the blind in London he proceeded to Europe. While in England he attended a congress of blind educationists and made a thorough study of all matters affecting the education and labor of the blind in western countries. He visited Germany, France, Belgium, Holland, Sweden and Russia. Mr. Nakamura was in Europe when the war broke out, which interfered with his plans and obliged him to return home.

In an inertview Mr. Nakamura expressed great regret that facilities for the education of the blind in Japan are so inadequate to the requirements of the nation. Out of more 4,000 blind persons in the empire not more than 200 are receiving any proper education. He is convinced that his country is not yet aware of the marvellous possibilities open to the blind, whom he believes capable of acquiring almost any art, save perhaps that of drawing. In France he met with blind sculptors who had been awarded prizes at exhibitions. In England he found blind men who were excellent road makers. In Japan the blind are still confined to the few trades that have been known of old. Consequently the need for improvement in accommodation and methods is pressing in the extreme.



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ECCENTRIC CHOJI

IN Japanese literature there is an interesting story of a certain eccentric joiner who lived in Yedo at the beginning of the 19th century, a man much patronized by nobility and other great ones of the day. Early regarded by his fellow apprentices as displaying a skill and deftness with tools even surpassing his master, on account of his queer ways he nevertheless got the nickname of Eccentric Choji. One thing that his companions took exception to was his habit of finding fault with them for imperfect work. If he spied the least defect in a piece of joinering he would at once exclaim "*Kiyo na shigoto!*" (Fine work!) in sarcasm, adding that before the year had ended the handywork so produced would fall to pieces, and they would be guilty of having taken payment for what was useless. Because of this habit of criticism, regarding the work of others as awkward or unhandy, he was called Unhandy Choji, though one of the most skilled of his trade.

At Kuramae, the open space that used to be in front of the Government warehouses in Asakusa, there lived a wealthy merchant named Sakuraya Sukeshichi, noted as a collector of curios and famous paintings. This man wanted to have a *butsudan* made wherein he might enshrine the *ihai*, or tablets of his ancestors; and he desired that it should be the work of the best carpenter in Yedo. First of all he set about obtaining the finest wood he knew of, from which to have the shrine made; and so he imported some heavy mulberry lumber from the Bonin islands. The wood being now on hand, he despatched a boy to call Choji, the joiner.

The lad returned with a story of the carpenter's eccentric independence that astonished the merchant. "It matters little to me whether you have come from the wealthy merchant, Sakuraya, or not," remarked the carpenter. "I am engaged for some time and cannot call on your master very soon, at any rate." The merchant then asked the boy to direct him to the shop of the joiner, and set out himself to see what could be done.

When the merchant reached the place he heard going on within some such conversation as the following:

Choji.—It is only a waste of time to make a book case like that. It was not worth finishing.

Apprentice.—That may be, but it is quite possible, I think. There is nothing about it so defective that it can be noticed.

Choji.—Look at it again. Inspect it closely! See what defects are here, for example!

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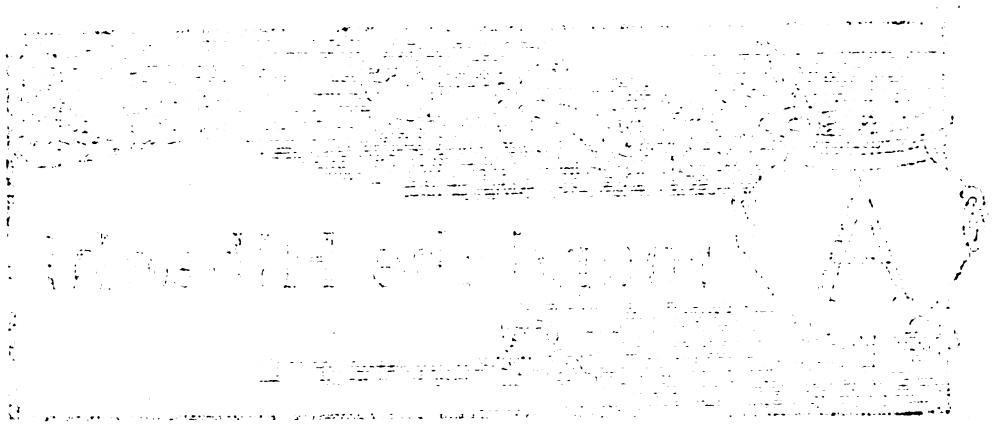

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A.—But only a professional, like yourself, would notice that. The people who buy will notice nothing.

C.—Ah-ah! That is just it. If everybody were aware of the defect, it would be all right. Then no one would be deceived and no harm would be done. But to palm off what is imperfect as perfect is an evil that only a bad fellow would be guilty of. Not only that, but it is I that must bear the blame; and think what my reputation would be after my death, if in a year or so this book case should fall to pieces! You will have to break it up and make it over again!

As the rich merchant stood at the door listening to such wisdom from the lips of the eccentric joiner, he was more than astonished, and was now more than ever determined that Choji was the man who should undertake the making of his family shrine. Sakuraya entered the shop and began to talk with the joiner about the object of his visit. Choji replied that he would undertake the task, but only on condition that he be given his own time to complete it; for it would take a condsiderable while, he intimated. The merchant told him to take as much time about as he pleased, so long as he ultimately produced it without fail. Neither did it matter as to the price, so long as the shrine was what the merchant ordered.

The merchant finally retired, much pleased with the result of his mission, thinking that in a month or so he would have the shrine wherein to place the sacred tablets of his ancestors. Three months passed and there was still no sign of the shrine. Four months passed; and at last five and six months went by, and still no appearance of the *butsudan*, nor of the joiner. At the end of the sixth month, however, the joiner turned up one day with the shrine, to the delight of the anxious merchant, who cried out: "Well done! It is a beauty!"

After thanking the carpenter for the art and skill shown in making so beautiful a *butsudan*, the merchant thought he had better inquire about the price; and he was not a little surprised when Choji answered that the price would be one hundred *ryo*, which in modern money would be as much as two thousand *yen*.

"One hundred *ryo*, did you say?" exclaimed the merchant.

"Aye, sir; one hundred *ryo*," replied Choji.

"But there must surely be a miscalculation," rejoined the merchant. "You know I furnished the wood myself and you did only the making."

"There is no mistake on my part, I assure you," said Choji. "You said that the shrine was to remain a sacred emblem in your home till the end of time, and that I was to make it as durable as possible, and so I put my whole spirit and energy into its construction."

"But even then, the charge seems exorbitant."

"You do not realize the quality of the *butsudan* which I have made," Choji went on. "You may treat it as you like; you may belabour it with a mallet; you may do anything to it you wish: it will endure all. Every nail in it is charged with the spirit of the maker. One hundred *ryo* make a reasonable price for it. Take a hammer and try it. See if my words are not true!"

The merchant took the carpenter at his word, and sending for a hammer, began to batter the beautiful shrine. Though it was not difficult to batter, none of the joinering gave way in the least.

"If you can break it," shouted Choji, "I will make you one for nothing!"

"If I can't break it," retorted the merchant, "I will give you two thousand *ryo*."

"No," replied Choji, "One hundred is enough; I will take no more, but no less!"

So the merchant continued to hammer and batter at the shrine with much exertion; but he could do no more than batter and disfigure; it did not break or show sign of weakness.

"You have battered it pretty badly," said the joiner.

"Yes," said the excited merchant; "it is badly done up, I admit."

"I beg your pardon," said Choji. "I was quite in the wrong. But I will make you another for the same price. I will

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not charge double. Allow me to build another!"

"You will do nothing of the kind," declared the merchant, now growing more calm. "Here is your hundred *ryo*. This shrine is good enough for me."

Choji refused to take the money, but the merchant insisted. The carpenter accordingly withdrew, leaving the battered shrine with the rich merchant.

Some time after, the Government professor of Chinese literature, Baron Hayashi, heard of the incident and went to see the famous *butsudan*. He greatly admired it, battered as it was; and he declared that the marks of abuse on it made the shrine a hundred times more valuable that it would otherwise be. So he obtained permission of the merchant to write the history of the *butsudan*, which is as above related.

As soon as the incident became known the reputation of the joiner was increased manifold. All the great daimyo and their vassals began to employ him and he had more than he could do. Like a poet or other genius, he worked only when the inspiration seized him; and no inferior piece of workmanship was ever suffered to leave his hands.

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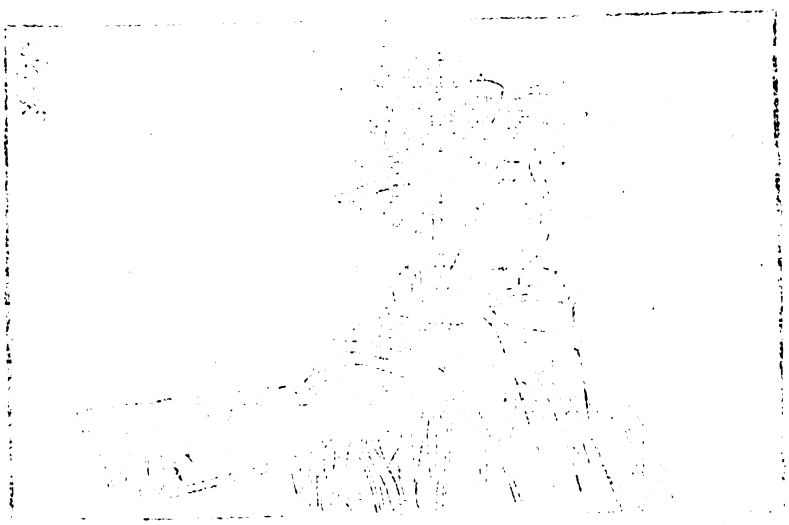

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Reconstruction of the Cabinet

The reconstruction of the Imperial cabinet was effected by the elimination of Baron Kato, Minister of Foreign Affairs, whose portfolio was taken by Baron Ishii, lately Ambassador to France; and of Viscount Oura, Minister of Home Affairs, his position being taken by Dr. Ikki, who was Minister of Education in the same cabinet, that position being filled by Dr. Takata, president of Waseda University. Mr. Minoura became Minister of Communications Mr. Taketomi Minister of Finance and Admiral Kato, Minister of the Navy. The resignation of the cabinet which led to its reconstruction, before it could accept the Imperial request to return to office, was ostensibly brought about by the alleged association of the Minister of Home Affairs with certain election scandals relating to acts of bribery; but the general conviction is that the causes of the crisis were more far-reaching, arising chiefly from objections urged by the Elder Statesmen against the cabinet's foreign policy and its management of national finance, the former failing in negotiations with China and the United States, and the latter in its inability to avert a national deficit and appropriating part of the sinking fund for the reduction of national indebtedness to relieve the strain. The crisis was chiefly significant as affording one more proof of the sustained influence of the *Genro* in spite of aggressive opposition, and as indicating the important office they fill in serving to form the one potent and practical authority to whom a cabinet independent of the people must be responsible, at the same time shielding the Throne from contract with politics.

Business Stagnation

One result of the war on Japan has been to create a marked tendency to inactivity and mistrust of business enterprise and investment. During the last six months idle money so accumulated that the banks were twice compelled to reduce interest on deposits, the total fall being from 6 to 4 per cent. It is remarkable that at a time when money is cheap and ample there should be so little demand for it in pursuit of profitable enterprise. It is probable that the uncertainty of the outcome of the war in Europe leaves the minds of financiers and men of business in rather a cautious mood unfavorable to all enterprise that does not promise sure and permanent returns; and this notwithstanding that the war has created new demands and offered numerous opportunities for Japan to come forward for a share in supplying the markets abandoned by Germany and Austria.

Imperial Coronation

Preparations on an unprecedentedly elaborate scale continue to go on for the Imperial Corona-

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tion, which is to take place on the 10th of November and two following days at Kyoto, when vast crowds are expected to visit the old capital, including inuumerable tourists from all lands. Considerable disappointment has been expressed that while Buddhism and Shinto have been allowed to send special representatives to the great event, Christianity has been excluded, indicating that all religions are not on a status of equality in Japan. That oriental religions should be thus favored to the exclusion of the religion that represents western countries, including Japan's Allies, will probably be regarded abroad as an unnecessary discrimination likely to create misunderstanding among occidental peoples, who had long been given to understand that in Japan all religions were on a basis of equality. As the Imperial Coronation will represent the highest point of Japanese achievement through two thousand five hundred years of history it would be unfortunate if even one phase of the great function should mar its history in western eyes.

The War

One of the most discouraging of the many similar aspects of the cataclysm now decimating Europe it how little it is causing the world to awake to the defects of modern civilization that have thus plunged the world into blood and massacre. Mankind must be esteemed truly and hopelessly dense if it cannot now see that the old ways will no longer suffice; they have been tried in the balances and found wanting. Teutonic religion and consequent civilization have materialized and Anglo-Saxon religion and consequent civilization have hedonized till the true God has departed from their altars; yet Church and State on both sides proceed just as if no mistake had been made, ostensibly convinced of their own infalibility and heedless of the nature and reason of things. God is still believed to be on the side of those who in word and deed do most to propitiate Him, with little or no regard to the all-deciding factor as to whether man is on God's side or not. Men still believe that God can be influenced to do what He would not otherwise do; that by taking pains and suffering sacrifice God can be won to certain tactics that He would not otherwise have followed, instead of seeing that the only right and reasonable way is to be so filled with the Spirit of God as to be susceptible to His influence and discern His way and do it. "Not every one that saith Lord, Lord, but he that *doeth the will* of My Father," said Christ. The long-cherished error that God is an instrument in the hand of man must now give way to the truth that man is an instrument in the hand of God; and when this truth is grasped the folly of haranging Heaven and trying to persuade God and make suggestions to Him will vanish before that prayerful communion with God which desires to know His will and do it; for it is not persuasion but *obedience* that Heaven requires. As a result of this war religion and government have got to change radically; and the sooner leaders and teachers see this and act upon it the more hopeful will be the future of this now blood-washed world. How can western nations go out to the so-called less developed races and call on them to accept the so-called higher religion and its civilization if such inhuman wickedness as the present war cannot be prevented? The fact that it was not prevented proves that there is something radically wrong! Now is the

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time to detect the wrong and set it right. It will be found to consist of a radical misconception of the teaching of Christ and the character of God Almighty. If the Church simply goes on in the future as in the past such wars will, of course, continue to be always possible. Until falsehood is eliminated wrong will prevail; and the best way to eliminate the false is to bring in the true; for where light is darkness cannot be! There is food for thought in the fact that representatives of western religion are accorded no place at the Imperial Coronation in Japan. Wise men have seen in less than this a sign from Heaven!

Tokyo's New Mayor

When the excellent régime of Baron Sakatani closed as Mayor of Tokyo it was a difficult matter to find a suitable successor; but in the person of Dr. Okuda, one time Minister of Justice, there is no doubt that a wise choice has been made.

Until the municipal regulations of Tokyo were drawn up in 1898 the city had been under the supervision of the governor of Tokyo prefecture, since when there have been three mayors, the present one, Dr. Okuda, being the fourth. The new Mayor, like his predecessors, was chosen no doubt because of his intimate knowledge of city affairs and for fine executive ability; and also like former mayors, he was once a Minister of the Imperial cabinet. Through a man of eminent ability the new mayor is simple in his tastes and plain in demeanor, while he is noted for grace of manner and for numerous accomplishments. He has no hobbies; and for amusement is fond of wrestling matches, and for recreation goes mountain climbing. In every way he has the knowledge, character and ability essential to a proper management of the national capital the affairs of which are inordinately complicated and ardous.

Japanese Diplomacy Criticised

In the June number of the *Taiyo* Dr. Terao, an authority on Chinese affairs, and Mr. Takekoshi, gave a frank review of the diplomatic policy of Baron Kato, says *The Japan Chronicle.*

The public have already seen much of the "nice" diplomatic policy of Baron Kato, commences Dr. Terao, and it would be idle to attempt to make any lengthy comment on the subject. There is however, one fact to be much regretted, and that is the want of respect shown towards the Chinese people. We need not refer to the unduly protracted conference in Peking, to the humiliating concessions repeatedly made, to the tactless omission of the so-called disiderata when notifying the Powers of the Japanese demands, and the consequent injury to Japanese prestige, or to the failure to take advantage of the war for laying down a definite Japanese policy in China, but we must emphasise the imprudent manner in which the authorities handled the negotiations. The Japanese authorities treated the Chinese from start to finish like inferior tribes. Weak and poor as she is, China is as much an ancient and independent nation as any. The Chinese have a strong sense of self-importance, and more attention paid to this idiosyncracy would have facilitated a settlement with less difficulty and more honour. While no one can tell whether Baron Kato alone is responsible for the failure, the fact is not to be gainsaid that nobody with a real knowledge of China would have so acted.

Dr. Terao remarks that diplomatic officials long stationed abroad, like Baron

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Kato, are apt to lose touch with their own country. One of the inevitable faults of such diplomats is that they incline to solve Sino-Japanese problems in the same way as foreign Powers, quite oblivious of the fact that Japanese interests in China are different and often opposed to theirs.

Dr. Terao thinks it is going to far to say that Boron Kato only acts on British suggestions, but he find the Baron "honest to a fault." He is induced to say things, where a more tactful diplomat would be more reticent. His merits as a man detract from his competence as a displomatist. The late Marquis Komura, in some respects his inferior, was diplomatically more astute, and would even sacrifice his reputation to serve the State. "We need not, however, demand that Baron Kato should proceed to Peking, like the late Marquis, but we can only say that the post of Foreign Minister is not more competently filled now than it was by that statesman."

Count Okuma as a Diplomat

Mr. Takekoshi criticises the Foreign Minister in a strain less adverse, and holds Count Okuma chiefly responsible for the recent "diplomatic failure." The Count, he say, has an established reputation for saying more than he knows. He has the fortune or misfortune to be overrated. Reference may be made to the serious blunder he committed—or was about to commit—in regard to the revision of the Treaties in 1889. On that occasion Count Okuma attempted so to revise the Treaties as, among other things, to appoint foreigners as judicial officers in Japan. This gave rise to such public excitement that an attempt was made on the Count's life, and he lost a leg. But for this mishap, which naturally appealed to the sympathy of the public, the Count would never have been forgiven by the nation. As it was, his serious diplomatic failure was lost sight of in the wave of sympathy for his crippled condition. But that makes him no more competent as a diplomat, after all.

After a somewhat lengthy excursion into this and other ancient history, Mr. Takekoshi refers to another failure the Count made at the time of the American annexation of Hawaii, when he hastily lodged a protest and dispatched a single warship to back it up. The public soon realised that Japan should either have refrained from protest or been ready to go to war to support it.

It is not surprising that a Ministry with such a character at its head should make diplomatic blunders, says Mr. Takekoshi. As for Baron Kato, however, the public expected he would prove himself a diplomat, but he, too, has proved a disappointment. His China policy, it is clear, was amorphous and impotent, and he missed the opportunity afforded by the fall of Tsingtau. Instead of getting as much into a small demand as possible, he made a great demand with nothing in it. This is why Japan gained very little and yet created such a hubbub and even wounded the feelings of foreign Powers.

For instance, Baron Kato formulated the demand for police rights in South Manchuria so vaguely that the Powers thought he was going to police all China. Again, in demanding China's pledge not to cede to foreign Powers a certain island near Shanghai, the Baron expressed himself as though referring to the whole coast. In regard to the demand for the supply of arms, the Baron betrayed utter ignorance of Chinese conditions. A demand for the supply to China of arms by

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Japan or for the joint management of a Chinese Military Arsenal would amount to depriving China of the use of their most inventive superiors. It is quite natural that they made trouble.

All this bears eloquent witness to the lessness and even ignorance of the foreign Minister as to the real condition in the neighbouring Republic, though confidence the writer's allowances must be made for the fact that he had Count Okuma and the military party at his elbow.

America and Mexico

The convening of a Pan-American conference and the United [illegible] of military preparation by the United States, is says the Osaka Asahi, clearly a case of forcibly arresting the Monroe Doctrine as regards Mexico, over which country it is apparently intended to establish a protectorate. Whatever be his real motive, Carranza's demand that the United States keep its hands off Mexico must be regarded as one more assertion of a spirit opposed to the subjugation of the country by its big neighbor. How far this spirit may prevail remains to be seen. But it was neither today no yesterday that America, because of the rich oil fields, valuable railway and other interests, as well as the Panama Canal, made up its mind to absorb Mexico. The fall of Diaz threw Mexico into a state of anarchy that threatens America with her opportunity. The collision with England and Germany in turn, the degeneration of President Wilson's humanitarian ideals into a policy of watchful waiting, the abetting of General Carranza and the secret communications with Villa, now culminating in the Pan-American conference, all form a long string of inconsistencies which are nevertheless consistent with the working out of the main idea. The Monroe Doctrine was originally a negative theory but Colonel Roosevelt developed it into asserting that the United States, to the exclusion of all other Powers, may make territorial acquisitions on the American continent. The United States, which in spite of intolerable provocation would not face Germany, is now sending forth warships on the slender pretext of bringing over two delegates from South and Central American republics. Whether for good or ill America has, as a matter of fact, been interfering with Mexico; and with the Powers of Europe fully occupied with the war, America can have everything her own way in Mexico. What was the need of holding a Pan-American conference? Such a course of action must be taken as a mere blind to pretend that the United States has not acted arbitrarily. Conference or not, the real power is in American hands, and the restriction in it of Central and South American republics but lends assistance to the decline of the United States to annex Mexico. Consequently the more Mexico struggles for freedom the closer will become the American grip with greater excuse for interference. Apart from the question of justice involved, the Osaka Asahi says that it cannot but admire the Wilson administration for the shrewd way in which it goes about seizing its long coveted prey.

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